

Rev. Wm. H. Hooker Jan 09 C

The Living Church

VOL. XXXIX.

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Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist
St. Agnes' Chapel, Trinity Parish, New York.
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By the death of Dr. Dix, the Church in this country has lost her strongest and most consistent advocate of Anglican musical tradition. It is not too much to say that the beginning of his rectorate in 1862 was in reality the beginning of a new era in Church music. Prior to that year there had been comparatively little progress made toward reformation, although some definite advancement had been accomplished at Trinity Church, New York, and the Church of the Advent, Boston. In Philadelphia there were no vested male choirs, and the music sung by the "quartette" and "gallery" choirs was of the weakest and most unchurchly description. In the other prominent cities of the country ecclesiastical music was at the lowest possible ebb. Secular compositions were in very extensive use in churches, and Cathedral tradition was unknown. Even at Trinity, New York, at the time of Dr. Berrian's death, matters were only just beginning to mend under the rule of Dr. Henry Stephen Cutler, who built upon the foundation laid by Dr. Edward Hodges.

Some idea of the general condition of things may be gathered from the following description by Dr. Messiter, relating to the choir in the latter part of 1862:

"The choir, accompanied by the organ at the other end of the church, could not, and did not, keep up the pitch; the complaints of flat singing were continuous. At this period the trouble seems to have been at its worst. On the first Sunday in November the organ had to stop in the Psalms, as the choir was so flat; and the almost incredible statement is made that a hymn tune, started in the key of G, had gone down to D when the Doxology was reached! The cabinet organ could not be used with the other, as the pitch differed; some five months later it was tuned down to agree with the large organ, and this afforded much relief. Dr. Cutler was incessantly urging the necessity of a chancel organ, but another year passed before the matter was even considered officially."

With the exception of the removal of the boy choristers from the gallery to the chancel, and the use of cassocks and cottas, almost all the notable improvements in the music at Trinity Church took place after the appointment of Dr. Dix as rector. Much of the advance was slow. For example, as late as 1866, on Christmas day, the *Gloria in Excelsis* was sung to the "Old Chant"! Such a thing could not now happen in any church connected with Trinity parish. But if slow, the advance was sure, and within a decade after his appointment Dr. Dix founded a choral regime that stood as a much needed model throughout the country. Other churches in New York have pursued a far more liberal policy as far as the adequate support of organists and choristers is concerned; but for Churchly dignity of service Trinity parish stands alone. The indifference of the vestry regarding the choir school system, which has astonished musicians, can hardly be laid to the door of the late rector. And it is beyond question that he would have carried out many wise plans of his own if he could have retained the strength and vigor of middle life.

In a recent issue of THE LIVING CHURCH it was stated that Dr. Dix thought that nothing could move the Trinity administration in certain directions, except dynamite, and he did not fancy the use of high explosives.

At the funeral service of Dr. Dix's predecessor, Dr. Berrian, the choir was accompanied by Dr. Cutler on a little cabinet organ placed near, or in, the chancel. The sen-

[Continued on Page 152.]

CARDS FOR

ASCENSION DAY

Prepared by Mrs. J. D. Morrison (Wife of the Bishop of Duluth)

Ascension Day will become a feast of the first magnitude in practice, when Churchmen make it so. The plan of circulating remembrance cards in honor of the day, as we circulate Christmas and Easter cards, has been suggested as one way in which Churchmen may mark the day, and Mrs. Morrison has prepared a series of cards appropriate for the purpose. These might well be distributed among Sunday School children and members of a Parish.

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PRACTICAL RELIGION.

THE spiritual life has, like all life, its beginning, its development, and its consummation; or, Reconciliation, Sanctification, and Salvation; all being based on the Redemption which was wrought for us through the Incarnation, Life, Death, Resurrection, and Ascension of our Lord. On the First Sunday after Easter the Church puts before her children the privilege of Forgiveness, or Justification. But, at the start, we are reminded that Justification is the introduction to a state of Grace which makes possible and which requires "serving God in pureness of living and truth." On the succeeding Sundays, the further development of the justified life (the process of Sanctification) is impressively taught through the enforcement of the lessons of Christ our Exemplar as well as our Sacrifice; living here as "strangers and pilgrims" and following those things that are agreeable to our heavenly calling; and the necessity of *loving* those things that God commands and *desiring* those which He doth promise.

There is just one other word which the Church has for us before we pray, in commemoration of the Ascension, that "we may in heart and mind thither ascend," and that is the very simple one of practicing what we believe. There is so much theorizing in religion, there is so much preaching and teaching, that we are apt to get confused with so much explanation and forget the fundamental truth that religion is life. It is quite true that without a right faith a right life is impossible, and that is a message that is needed by the unbeliever; but the Bible seems, after all, much more anxious about getting the people who do believe aright to put that belief into practice.

Jesus had been speaking to His disciples (St. John 16: 23ff) about Himself and His Mission. He was going to make to them, in the near future, a revelation of the Father which was to be not as a proverb but "plain." They would realize that God did not need to be reconciled to them, but Himself loved them because they loved the Son and believed that He came forth from the Father. And He who came forth from the Father would likewise return unto the Father. Through this revelation of God in Christ, it was going to be possible for them to enter into such fellowship with God that whatever they asked for, in the spirit of the Son, would be theirs, and their whole life would be filled with joy.

To all this the disciples listened with such enthusiasm that, without waiting for the coming of that day of which the Lord had spoken, a day which should bring with it the needed power, they exclaimed, "By this we believe that thou camest forth from God."

But He who knew what was in man was not to be deceived by such shallow, even if well meant, emotionalism. He knew the difference between feeling and willing; above all, He knew the difference between the joyful acceptance of propositions and a real grip on the spiritual realities which those propositions aim to express. He knew what temptations were before them and how impossible it was to live in correspondence with the spiritual environment of the Kingdom without the Holy Spirit. "Do ye now believe," He therefore answered them, "behold, the hour cometh, yea is now come, when ye shall be scattered every man to his own, and shall leave me alone." "Every man to his own." Something more is needed than an intellectual creed to break the tie that holds us to the world which, at the start, is our own. The skeleton of the Nicene Creed must take on flesh and blood and be given a heart that shall love the Lord Christ. It is not enough to accept certain propositions about Christ, we must believe *on* Christ, and see in Him the revelation of the Father and the pathway and goal of life; and yet, "be not discouraged; I have overcome the world!"

May we be "doers of the Word and not hearers only, deceiving our own selves" (St. James 1: 22ff.). W. B. C.

SECESSIONS, ACTUAL AND THREATENED.

WE had hoped that the discussion of all matters pertaining to the present mild crisis in the American Church might call only for impersonal treatment on our part. Thus far we have rigidly excluded, even from the department of Correspondence, any reference to individuals who have been accorded rather a prodigal amount of space by the daily papers in their recent discussions of Church matters.

We should continue to pursue that policy were it not that the increasing number of private letters of inquiry seems to make it necessary for us to give a rather more concrete turn to the discussion. When the daily papers, particularly in the East, are devoting so much space to the Romeward movement within the American Church, it becomes necessary to treat of the matter as we find it.

This, to the best of our information, is the present condition in the American Church: Since the last General Convention, eight of our clergy have formally renounced their orders with the intention of seeking admission in the Roman communion, or had been received into that communion without first renouncing their ministry. Six others are reported to have done so, but at this writing we lack positive knowledge of the accuracy of the statement. Two others are reported to be about to do so. The evidence for these statements appears to be convincing. None of these is now engaged in parochial or other Church work. Thus we count sixteen active or deposed priests in the movement. It is possible that the number affected may be somewhat greater. A few others have been reported to be seriously troubled; movements of unrest always attract some restless individuals to them. The Roman papers—which appear, strangely enough, to have had rather more definite information in the matter than we have—have claimed nineteen actual and impending converts, and recent press dispatches from Philadelphia, whence most of such reports have proceeded, place the number as high as fifty. But if the number of secessions due to this movement greatly exceeds the sixteen we have already counted, we shall be much surprised. The reports of “ten in Philadelphia, seven in New York, eight in Chicago, and six in Fond du Lac, Wis.,” which we find in Philadelphia dispatches, cannot be verified by those familiar with conditions in any of those cities. Particularly in Chicago and in Fond du Lac—the reference to the latter must be assumed to indicate the diocese rather than the city, since two Bishops and two priests, none of them even remotely affected by the “Roman fever,” comprise the humble quota of our clergy in the city of Fond du Lac—is it impossible for us to locate such numbers of possible seceders. On the whole there is, in the Middle West, strangely little excitement over the matter and it is difficult for Churchmen to take seriously the excitable reports constantly sent out from Philadelphia to the daily papers.

With regret, and only after it seems to be unchallenged, we must assume the truth of the report, published rather extensively, that “It is also declared that a strong propaganda in favor of [Roman] Catholicism is being conducted by the ‘Companions of the Holy Saviour.’” Up to this time we have repeatedly declined to allow this statement to appear in our columns, and we stand ready to give the widest publicity to a denial of its truth if such denial is authoritatively given us. But of the sixteen whose names seem rightly to be reckoned in the number of dissidents, we think we are right in saying that all, except possibly one—concerning whom we are not informed—are or were closely in touch with that order. If the reports attributing the present disaffection to the influence of the clergy in the mother house of that order should prove not to be true, we should confess to a great deal of surprise. Yet though the evidence tending to support that report has been cumulative to a degree that carries certainty to most minds, it is only since the declaration of Dr. McGarvey and his parochial assistants that they have abandoned their ministry has been authoritatively circulated that we have been willing to write under that assumption.

Dr. McGarvey and his associates have published their *apologia*. A printed copy of it was handed to each of those present at the final service attended officially by these priests at St. Elisabeth's Church, Philadelphia, since when it has been quite generally circulated. If, then, we can no longer feel that the discussion of the pro-Roman propaganda can be wholly impersonal, we at least have the direct statement of their position by these clergymen to guide us.

When these clergy say—

“Knowing now the true character of the Episcopal Church, and still convinced of the truth of the Catholic religion, there is but one course open to us as honest men: we must relinquish the charge of St. Elisabeth's, and lay down altogether the ministry of the Episcopal Church”—

they are, obviously, addressing a challenge to all others of the clergy who are “convinced of the truth of the Catholic religion” and at the same time are “honest men.” The implication is obvious: if honesty requires the four signers of this statement—Fathers McGarvey, Cowl, Hayward, and McClellan—to “lay down altogether the ministry of the Episcopal Church,” it must equally require all others thus “convinced” to do so. It is a serious matter to write in such wise as to imply that those who differ with the writer are dishonest men. It is not strange if such intimations should lead to rather vigorous rejoinders.

We must of course take direct issue, here, with these priests. We maintain that honesty does *not* require a priest of the American Church, “convinced of the truth of the Catholic religion,” to renounce his orders. Duty, on the other hand, would compel a priest to exercise his priesthood unflinchingly, and the more actively if he perceived that the Catholic religion were in danger. Only the conviction that his priesthood was no valid priesthood could justify any priest in repudiating it; and if one should celebrate a Eucharist or give an absolution after reaching that conviction, he would be guilty of such an act of blasphemy as is unthinkable for an honest man. That these clergy have continued thus to exercise their priesthood during the past winter and present spring when, apparently, their view of events was precisely as it is now, is proof positive that they did not hold that position, for no one can fail to recognize the conscientiousness of their present determination. But being themselves priests, and acting advisedly as priests in the Catholic Church, they are bound by their ordination vows, not to relinquish their ministry, but “with all faithful diligence to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word.” One cannot be a priest and be free from the obligation of the priesthood.

Neither do the conditions which these priests have alleged to exist in the Church, warrant their conclusions. They continue to talk at length of the “open pulpit” canon. Which do they consider better judges as to the meaning of that canon: such Bishops as have declared emphatically that it is *not* an “open pulpit” canon, or those who, without exposition of it, merely treat it as though it were meaningless, and invite outsiders into their pulpits? One ought to be very sure that he is right before he builds conclusions of such far-reaching extent that eternity is not long enough to undo their effects, upon premises that are denied by competent authorities. When, as in this present instance, the great majority of competent authorities deny the premises, and only a few, and those among the least trustworthy of the authorities, view them in the light that these four clergymen state them, it is a very serious responsibility which they take upon themselves to assume as a matter of certainty that the few authorities are right and the many, wrong. Moreover, as the Bishops are now just beginning to expound the canon in question to their diocesan conventions, it would seem as though humble-minded men, possessed of the virtues of the Christian religion, might have had the patience to wait just a few weeks longer, when they could see for themselves whether the Bishops were, on the whole, determined to revolutionize the Church's order.

Nor, with us, is the wish that the canon might be found susceptible of a proper interpretation father to the thought. The following quotation is from a private letter written by one of the deputies to General Convention who spoke and acted in favor of the adoption of an avowedly “open pulpit” canon, and who declares, to his disappointment, that such a canon was not enacted:

“I have refrained from joining the chorus on Canon 19. Personally I favor the open pulpit, based on the distinction between priest and prophet, but so far as the question of interpretation of Canon 19 goes, there can be but one opinion, I was going to say, to its meaning; I would say that but for the fact that presumably honest and intelligent people hold a contrary opinion. It is a simple fact, however, that the open pulpit canon was defeated in the House of Deputies and was so understood at the time. A committee of conference was appointed, which reported—unable to agree; and the House of Deputies then accepted the Bishops' refusal to pass our canon. The Bishop

of Tennessee is absolutely right so far as the intention of the canon is concerned."

The only other trouble which these priests allege is that of the extraordinary attitude of our missionaries in China toward sectarian systems, as shown in the Shanghai conference. This, we frankly admit, is a serious matter. It became more serious when for a whole year afterward it became impossible for the Church to discover the facts. It became still more serious when a resolution affirming a very vague indorsement of the conference in general was passed in General Convention, before the real facts had been made known, and when, apparently, they were being suppressed by men thoroughly conversant with them. This incident is as much more serious than the amendment to Canon 19 as a tiger is more of a menace than a mouse, though the exaggerated assault made upon the latter has made it impossible to arouse the Church fully to the dangers of the former. But neither does this, nor both of the troubles together, render the American Church an apostate Church. Rather does it multiply upon her clergy the duty to be strong in the fulfilment of their priestly duties. If a small blow was administered to the Church through local practices that are popularly attributed to Canon 19, and a great blow through the action of Bishops and clergy in China, a still greater blow has now been administered by these four priests of Philadelphia; for the former blows were administered by men who were trying honestly, if mistakenly, to fulfil the vows they had assumed at their ordination, and the latter blow is inflicted by men who are laying down their commissions and refusing to work at all.

WE COULD WISH that in relinquishing their parochial work at St. Elisabeth's, these four priests had resisted the impulse to cast what we cannot interpret otherwise than as a slur upon their predecessor in the rectorship of that parish. The parochial work of Dr. McGarvey and his associates has been well done, and it has been self-denying work. It has been work done amidst many difficulties and disadvantages. The retiring rector deserves the expression of "sincere and unfeigned regret" which the vestry have given him. And his spiritual work in the Church at large has been even more helpful. It is just because his influence for good has been so widespread, particularly among the clergy, that his influence is now so great when we can no longer feel that it is good.

But his work at St. Elisabeth's was so good that, on its merits, it was not necessary for him to recapitulate it in invidious comparison with the work of his predecessor. It was not germane to the purpose of his pamphlet for Dr. McGarvey to intrude the observation: "During the first four years of [St. Elisabeth's] parochial life no little economy was exercised, both in the amount of doctrine publicly taught and in the terms of its expression." And even this unnecessary reproach was not allowed to be impersonal, for we are informed that "The parish was inaugurated in 1888"; that "the Rev. W. W. Webb relinquished the rectorship of the parish in 1892"; and that "with the advent of the Rev. M. L. Cowl in 1892 the parish, by the character of its services, by its open teaching, and by its devotional practices, took its place definitely as an 'extreme' or 'Catholic' parish." One feels that a few years ago Dr. McGarvey would have given his right arm before he would have allowed those successive words, with their obvious inference, to appear over his signature. One realizes thus how far Dr. McGarvey has removed from his former self. But in addition to that, one is impelled to turn to official reports to discover how the work of the former administration compared, in results, with that which has just closed. One finds from the diocesan journal of 1892 that in the last year of the first rectorship of the parish, the two clergy, with only 146 communicants recorded, presented 41 persons for confirmation;* while during the year reported in the journal of 1907, in a parish of 782 communicants, the five parochial clergy presented 42.† The two clergy baptized during the Convention year of 1892, 91 persons; the five clergy, during the convention year of 1907, 188 persons, the communicant list then being five times the former. And if the service and accessories and ceremonial were deficient in 1892, when, as Dr. McGarvey observes, there was only a "parish building (no church had yet been built)," as compared with that of 1908 when the parish is worshipping in its fine stone church, one is reminded of the objection that the twelve apostles did not celebrate the Eucharist according to the directions of *Ceremonies of the Mass*. Dr.

McGarvey would be quick to reply that foundations had first to be laid, congregations gathered, and churches erected and adorned before the development of worship could be possible; one regrets that a like consideration did not impel him to omit a comparison of the services of the earlier years of the parish, when the congregation worshipped in the parish house, with the more developed worship of the present day. Men who lay foundations are not altogether to be despised; and Dr. McGarvey is hardly in position to permit those words of comparison to stand.

That there may be no misunderstanding, it is proper to say that in writing these words the editor has consulted with none either of the former or of the later administration of St. Elisabeth's, and relies for the facts solely upon the printed reports found in the diocesan journals as quoted.

YES, THERE is a mutiny among the officers of the Church's army, and it is idle for us to refuse to look the facts in the face. Sixteen priests, more or less, refuse to perform the work which they were commissioned and sworn to do at their ordination. Shall the rest of us falter? Shall we also retire from the army and plead, as a cause, that an enemy has appeared?

No! The defection of these only throws new burdens upon those who remain, but the work shall be done. We shall maintain the contest for the complete realization of the Catholicity of the American Church. We shall meet whatever dangers may arise, be they from mutinied officers within our own ranks, or from well meaning but mistaken officers who have signed impossible protocols of premature peace, or from the exterior assaults of the enemy. Churchmen, be brave! Be strong in the Lord and in the power of His might!

As for those who depart from us, some are friends and companions with whom we part in tears. Some of them have done work in this American Church that has been of splendid quality. How difficult it must be for these now to feel that they have been utterly mistaken, we can quite realize. The mere fact that they now feel that they have been wrong proves the possibility that, instead, they may be wrong now; but no word of ours shall make their departure harder. God alone can separate right from wrong, and we commend them into His keeping, even while they appear to us to be engaged in a terrible wrong. Shall they exercise a ministry in another communion, we shall pray that it may be blessed.

But the Church will go on in her own way, led by the Holy Spirit; though it will be more difficult to carry on her work without the assistance of those who are returning the talent of their priesthood to Him who gave it to them to use, until He should crown their service with heavenly rest.

Our help is in the Name of the Lord, who hath made heaven and earth.

CAN we not observe Ascension Day—which falls next week—more adequately than we have generally done? Perhaps if the clergy would, on this coming Sunday, lay stress upon the observance of the day, more would remember it when the day comes. Ascension Day is one of the principal festivals of the Church, ranking with Christmas and Easter. Why do we pay so little attention to it? Most of us can, at least, be present at the early Eucharist of the day; some of us ought to be able to keep the whole day as a solemn feast.

We have in past years commended a custom, introduced by the wife of the Bishop of Duluth, herself an energetic Church worker, of sending out Ascension Day cards, by friend to friend, by rector to people, by teachers to their Sunday school children. Mrs. Morrison, appreciating the value of such cards, designed several and had them printed in colors, in order that there might be some available for the purpose. The Young Churchman Company has this year taken her cards in hand, in order that they may be supplied, if possible, on a larger scale; though we understand that the inconvenience of removal from one store to another has so delayed their announcement of the fact as, perhaps, to interfere somewhat with their introduction. (An advertisement, on another page, tells more in detail of these cards.)

Let us do what we can to promote the better observance of the day.

THE conference in New Haven between Bishop Brewster, with others of his clergy, and Dr. Newman Smyth and other Congregational ministers, may lead to events of the first magnitude. We defer any expression of opinion until we are in re-

* Journal, Diocese of Pennsylvania, 1892, p. 320.

† Journal, Diocese of Pennsylvania, 1907, p. 285.

ceipt of fuller information. One recalls, in this connection, that earlier movement of Congregational ministers in New Haven into the Church which gave the first impetus to Churchmanship in New England and which laid the foundation for sober Connecticut Churchmanship.

A movement of this nature must sometime lead to successful results, if Christian unity is ever to be resumed. Happily, Churchmen will be assured that the Churchly end of the conference is in proper hands so long as it remains in those of the Bishop of Connecticut. More and more it becomes apparent that we shall only approach toward a unity with Protestant Christians in the degree that we fulfil our own historic Catholicity. Make Catholics of Protestant Episcopalians, and we shall have solved the largest part of the reunion problem.

OUR attention is directed to the fact that the excellent article by the Rev. Richmond H. Gesner, entitled "How Men Come Back from Rome," which we reprinted last week with credit to the *Gospel Messenger*, appeared first in the *Church Standard*. To our contemporary last named, therefore, we offer apologies.

ANSWERS TO CORRESPONDENTS.

SEVERAL.—(1) We have understood that the oldest church building in America was a Spanish mission in California.—(2) An English Bishop is nominated by the Prime Minister on behalf of the Crown, elected by the chapter of his Cathedral, confirmed (nominally) by the consent of the diocese, and consecrated by three or more Bishops under mandate from the Archbishop of the Province.—(3) The King is "Supreme Head" of the Church of England in the sense that the clergy and churches are subject to his laws. The supremacy is exercised by giving the royal permission to Bishops to exercise their jurisdiction in the realm; not by any pretense that their spiritual character flows from the Crown. A Bishop becomes Bishop by consecration by other Bishops; he is allowed to exercise his episcopate within his diocese by the consent of the Crown. The Tudor kings claimed also the right to revoke such consent; it is doubtful whether that right would be claimed by the king to-day.

LECTOR.—(1) We see no objection to the use of invocation and ascription by a lay reader before and after a sermon, though it is forbidden by some Bishops.—(2) When a festival falls on a week day the collect of the Sunday also should be used as a memorial, except where the festival introduces a new season.—(3) The paschal candle is removed before the Eucharist of Ascension Day.

IF YOUR END, O prophets of Utopia, is to make man man, quit your pratings about perfect economic conditions being necessary to a perfect character, as if there were anything perfect in a world of progress, and new ethical growths would not necessitate new economic conditions! You will never better the "ox" man or any man by blaming society, the world, the stars, all the universe but himself, for his character, and praising that as meritorious above its rewards—a king waiting to be called back to his rightful throne. So you may fill him with conceit, with envy, with hate, never with moral ambition or enterprise. Never so can you bring him to a sense of responsibility, to conscience, to any kind of selfhood but a selfhood of shameless sin. No faults of his own, no vices of his own, no connection between his deed and its consequences, his condition and his character; nothing retributive and just in his wretched slumdom—all a cruel wrong which he has good right to resent; a grievance against the moral order about and over him—what can he do with such preachments but turn them into dynamite of soul, which should explode the moral order that has "plundered, profaned, and disinherited" him, into anarchic smoke? Is it thus you propose to reform the man and better his manhood, making him first demon that he may afterwards become angel, and convincing him that it is the angel in him, not the demon which curses and damns the order it would destroy? Can your economic left hand raise him to heaven while your ethical right hand plunges him into hell?

Is it for this your ethical societies plant self-culture clubs, whose ethics are all economics, as ethics must ever be when they have lost their religion, which is faith in the divinity of self-determinant manhood? Have your caskocked missionaries no sturdier intent when they beckon West End girls to vary their pastime of country club and ballroom with games of mimic philanthropy that play Titania fondling with lily fingers the long, hairy ears of this Sir Bottom of conceited ignorance and vice? And when you would give your reform academic vogue, is it to settle or unsettle by your college settlements that you encourage indoctrinations of Rousseau, Marx, Bakunin, and Bellamy, instead of that Gospel which proclaims the kingdom of heaven a kingdom of righteousness, or right-willing, whereby alone any kingdom can come to the souls of men, much less the heaven of all kingdoms—the empire of man as man?—*From The Commonwealth of Man, by Rev. R. A. Holland, D.D.*

BE NOT DIVERTED from your duty by any idle reflections the silly world may make upon you, for their censures are not in your power, and consequently should not be any part of your concern.—*Epictetus.*

SPLIT AMONG ENGLISH ROMAN CATHOLICS ACCOMPLISHED

An Old Catholic Bishop is Consecrated for Those Who Withdraw

EXTENT AND METHODS OF THE CATHOLIC LITERATURE ASSOCIATION

How St. George's Day Was Observed in London

OTHER CHURCH NEWS OF THE BRITISH ISLES

The Living Church News Bureau
London, May 5, 1908

THE Roman schism from the Catholic Church in England took place in the year 1570, and now in the year 1908 a secession from Roman Dissent has become an accomplished fact by the formation of an "Old Catholic" body. The *Record* understands that the Rev. A. H. Mathew was consecrated "Old Catholic" Bishop for England on Tuesday last in the Church of St. Gertrude, Utrecht, Holland, by Archbishop Gul of Utrecht and Bishops Spit of Deventer, Van Thiel of Harlem, and Demmel of Bonn. Seventeen ex-Romanist priests, with Mr. O'Halloran of Ealing at their head, and sixteen laymen, elected him as their Bishop.

EVANGELICAL ORGAN HAS NEW EDITOR.

The *Record* of last week appeared in quite a new dress, the material alterations in the makeup of the newspaper being evidence (according to the *Times*) of a recent change in the editorship. The Rev. A. R. Buckland, who has held that post "with great advantage to the paper" since 1887, has resigned, his time and energies being fully occupied by the secretaryship of the Religious Tract Society. Mr. Buckland is also morning preacher at the Foundling Hospital. The proprietors have appointed in his place Mr. H. C. Hogan, who was closely associated with the editorial management of the *Record* from 1881 to 1905, and now returns to the office as chief editor, "a post for which he is qualified by an intimate experience of Evangelical Churchmanship and a close acquaintance with the *Record's* clientèle." If I am not mistaken, Mr. Hogan left the *Record* three years ago to become editor of the newly started *Layman*, conducted on lines of Protestant latitudinarianism. Among contents of last week's issue of the *Record* was a remarkable expression of confidence, on the part of representative Protestant Evangelicals and Latitudinarians, in the *Record's* new efforts "to bring the full light of modern learning and research upon Biblical and historical problems of the day," and "to meet the requirements of the present crisis in the history of our Church." This seems to spell a sort of *entente cordiale* between Evangelicals and Latitudinarians; and the capture by Modernism, in its old English form of Latitudinarianism, of the quasi official organ of Evangelicalism. The signatories to this letter, being to the number of a few over one hundred, include eight diocesan Bishops, six Deans, three Archdeacons, thirty-eight Canons, Prebendaries, and Honorary Canons, while the lay signatories include Sir John Kennaway, M.P., Mr. Eugene Stock, and Lady Wimborne.

UNIQUE PROPAGANDA OF THE CATHOLIC LITERATURE ASSOCIATION.

The secretary of the Catholic Literature Association (the Rev. A. H. Baverstock, vicar of Hinton Mantel, Dorset) once more reports progress concerning the association. When they started the C. L. A., he observed they had not a few examples of other societies working to promote a propaganda; in many ways they have copied from them. Their campaign, *e.g.*, was suggested in principle by that under the auspices of the (Kensite) Protestant Truth Society; while much that they do is on lines similar to those of the (Roman) Catholic Truth Society. But in adopting the plan of "circles," they felt they were starting something peculiarly their own.

"We felt the importance of reaching the great numbers of those who were willing to pay pence rather than shillings or pounds, and were likely to read and profit by our publications. And no feature of our work has been more satisfactory than the growth and the work of the Circles." They have now 52 of them, with a total of 1,034 persons in them. Their largest Circle consists of 50 persons, at Walthamston in Essex. A Devonport (Plymouth) Circle of 45 runs it close, and one other reaches 40, while there are four more of 30 or over. They have long had one flourishing Circle abroad, in Newfoundland, and now they have another started at Winnipeg. A special appeal is made for more members of the Association, *i.e.*, those who give a guinea annually. At present they have not many over 100. It is pointed out that the more widely their work spreads among those who can only give pence, the more need they have of the pounds

of those who can afford them. They ask all their friends to remember them again, at the altar, on their Day of Intercession, May 14th. They have been able to secure, for the summer campaign of the Association, the services of two capable lecturers, and a number of fixtures have been arranged. There will be a campaign, from June 7th to 15th, at St. Genny's, North Cornwall, followed by one at Curry-cum-Gunwalloe, West Cornwall. In August there will be two addresses in Finsbury Park, North London. This is the beginning of a work which they hope may develop effectively in the future.

OBSERVANCE OF THE TRANSFERRED FEAST OF ST. GEORGE.

The occurrence of the feast of St. George the Martyr, Patron of England, within the octave of Easter this year led to a transference of the feast at some churches to Tuesday last. On that day there was notably a sung Eucharist at St. Sepulchre's, Holborn Viaduct, which had been arranged for, as in several years past, by the President and Council of the English Church Union. There was a large congregation present. The sermon was preached by the Rev. P. H. Leavy, the new vicar of St. Augustine's, Kilburn. At St. James', Hampstead Road, on the eve of the transferred feast, there was solemn Evensong and procession. A sermon was preached by the Rev. Canon Newbolt. In the procession there took part, as usual, clergy and acolytes from All Saints', Margaret Street; St. Cyprian's, Dorset Square; Old St. Pancras'; St. Mary's, Somerstown; All Saints' Boys' Orphanage, Lewisham; and All Saints', Surrey Square, Walworth. All these contingents had their own crucifers and thurifers, with priests in copes.

The Order of St. Michael and St. George kept their annual observance of St. George's day on the 30th, and for the first time in their newly fitted up chapel at St. Paul's, the old Southwest chapel of the Cathedral. There was a Low celebration in the chapel at 8 a. m. for members of the Order and their friends. At a later service the Prince of Wales, Grand Master of the Order, was present, accompanied by the Princess of Wales, and there was a large attendance of Knights Grand Cross, Knights Commander, and companies. The clergy present were Bishop Montgomery (Prelate of the Order), Canon Newbolt, and Canon Sheppard, Sub-Dean of the Chapels Royal. As many of the boy choristers of the Cathedral were away on their holidays, their place was supplied by the "children" of the Chapel Royal, St. James' Palace. They were accompanied by the organist of the Chapel Royal, Mr. W. Alcock, Musc. Doc., who played the National Anthem on the Cathedral organ as their Royal Highnesses entered. Sir George Martin, Musc. Doc., organist of the Cathedral, played the small organ at the service in the chapel. The service was the usual one in commemoration of members of the Order who have departed this life. After a brief sermon by the prelate, Canon Newbolt read the Lesson from Ecclesiasticus 44: 1-16, beginning "Let us now praise famous men, and our fathers that begat us," and the Officer of Arms of the Order read the list of such members as have passed away in the past year, all the congregation standing. The prayers included the collects for the Feasts of St. George and St. Michael. The Prelate gave the Blessing, and the service ended with the National Anthem.

ANOTHER LICENSE REFUSED BY THE BISHOP OF NEWCASTLE.

The Bishop of Newcastle, not being content with his obscurantist action in the case of the Mission of the Holy Spirit, Newcastle, has now further refused to license a mission building at Wallsend, a populous mining suburb of Newcastle. This mission is not a distinct district, like that of the Holy Spirit, Newcastle, but is entirely an organization of the parish church of St. Peter's, Wallsend. The priest-in-charge—a rather striking coincidence—is a brother of the Rev. Vibbert Jackson, of the mission of the Holy Spirit, Newcastle. There was no service of the Blessed Sacrament in the building on Easter Day, and in the evening of that Sunday the rector of Wallsend (the Rev. C. E. Osborne) intimated to the congregation that circumstances had arisen which would be subsequently explained. This has now been done in the parish magazine. It appears that the rector had sanctioned the 9 o'clock Eucharist on Sundays in the mission from the time the chapel was renovated, believing that it had already been licensed. This, however, it lately transpired, had not been the case, and so he applied to the Bishop for a license. The Bishop, again, as in the case of the Mission of the Holy Spirit, Newcastle, made it a condition precedent, if the mission were to be licensed, that the Mass vestments should not be used in the mission chapel. The rector declined to agree to such a condition, and the Altar service has, therefore, ceased in that place. The rector of Wallsend is more widely known as the author of the *Life of Father Dolling*.

J. G. HALL.

NEW YORK LAYMEN CONFER

Five Hundred Men from Various Church Organizations Brought Together

THE PAST AND THE FUTURE OF TRINITY PARISH

The Living Church News Bureau
New York, May 18, 1908

IN Synod Hall, New York, on the evening of May 11th, 500 men of the three boroughs of the Bronx, Manhattan, and Richmond met Bishop Greer and heard from him conditions of the Church in New York, and some suggestions about how they might help them. The meeting was held upon the initiative of the men themselves, and the five hundred included the leaders and representatives of the workers in all three boroughs. Organizations which united in bringing the men together were the Church Club of New York, the Bronx Church Club, the Federations of parish men's clubs of Manhattan and of Richmond, the Junior Clergy and the Church Students' Missionary Associations, the Brotherhood of St. Andrew, and the Seabury Society of New York. Mr. George McCulloch Miller of St. Thomas' Church presided and Bishop Courtney of St. James' said the prayers. The hymns were accompanied by an orchestra of students.

Mr. Miller expressed gratification at the presence of so large a number of men willing to help and already doing so, saying that it shows New York Churchmen to be in line with men in other cities. He added that such a meeting would not have been possible twenty years ago, perhaps not even ten years, and gave as proof of better tempers the bickerings which accompanied the launching of the Cathedral project thirty-five years ago.

Bishop Greer said the problems of New York, which grow in gravity, are those of modern civilization. Cities are increasing in size, and will continue to do so. Protestantism is not keeping pace, and he doubted if Romanism was either. Yet New York is not an irreligious city. On the contrary, it possesses a strong religious, a vital Christian sentiment. London has been called the greatest Christian city. If it be, New York is easily the second. The Church is not doing all it ought to do. There is a tremendous force within the Church, but it is not awakened. The clergy are not the Church. They are only a part of it. You ask me what may laymen do? I reply, what may they not do? There is practically nothing they cannot accomplish if they set themselves to the task. There are no precedents or traditions in the way. A promising sign of the times is that laymen here and there are responding to the call. It is exceedingly hopeful that you asked me to meet you here, and did not wait for me to ask you. Laymen of the whole Church must be aroused. It must be a large, general, and consecrated response, that gives time, strength, property, prayers, even lives. Laymen realize as they did not use to do that the same obligation rests upon them that rests upon priests. There are not two standards. Here in New York the Church needs an extension organization, composed of substantial men who will back enthusiastic young men. Such organization ought to purchase sites for parishes yet to be, before those sites further advance in price. It ought also to raise funds and help parishes that are burdened with mortgage debts to free them from these drag nets, these fearful handicaps to true and large service. It ought also furthermore to stimulate the work done by the several organizations which are represented at this meeting. The purposes of all are worthy. The plans of each are different. Coöperation and co-ordination are to be desired. Go on as this meeting has begun. I do not urge anything that would obliterate existing organizations, or curtail their powers or privileges, but I wonder whether a league might not be formed through which some common things may be accomplished. I am sure the rectors of parishes will welcome assistance. We need help in our parishes, to take burdens off rectors and provide them men and money with which to prosecute their work. We need greater support of men and money for immediate plans about us—the poor of the city, the ambitious peoples of the suburbs, the people remaining in the rural districts and who need the Church. Finally we need help for missions in all the world, for men of New York are not narrow in their sympathies. Concluding, I ask you, as candid men, is it not time for the Church to lay aside discussion of this and that distracting and disturbing subject, such, for example, as we have at the moment in some quarters, address each other as comrades and enlist, not for revolution, as Jack London somewhere instances, but for the Kingdom of God? Whether we do stop bickerings, and whether we do address ourselves to real work, depends on you of the laity. We need not machinery but men.

Following the Bishop's address and vigorous applause, a resolution was adopted unanimously to create a committee representative of all organizations of men in all three boroughs which shall take into account the suggestions made by the Bishop, confer with leaders in and out of the organizations, and recommend proper steps for aggressive work beginning this autumn, or sooner if conditions allow. In the five hundred men present were a liberal number of the clergy, and the opinion

prevailed that while the burden of the work must fall upon the laymen, it is to be a movement, whatever its form, that shall be prosecuted by clergy and laity together—the men of New York for the advance of the Church in New York, in the diocese, and throughout the world.

SUNDAY SCHOOL WORK.

The plan of different meetings of the Sunday School Association of the diocese of New York was tried this year, instead of one meeting. At the New York meeting, held on May 12th in Christ Church, three archdeacons being represented, the attendance was larger than last year, when all five archdeacons were supposed to attend. The New York meeting was the largest, and by those attended was voted the best yet held. Archdeacon Van Kleeck of Westchester presided. Old officers were reelected save that the Rev. E. A. Dodd, Ph.D., of St. John's, Clifton, was added to the executive committee for Richmond. One teacher, a man, was granted a certificate on the highest percentage yet attained by any one taking the New York Sunday School Commission's examinations. That percentage was 100, and the teacher obtaining it was a student in the Church Workers' Commons. Speakers at the Convention included Miss Katherine Allis of St. George's, the Rev. Messrs. Webb of Astoria, Kreittler of Mt. Vernon, and Lauderburn of St. Agnes' Chapel. The secretary, the Rev. Dr. William Walter Smith, made his annual report.

Sunday school work was also the chief topic of discussion at last week's meeting of the Archdeaconry of Dutchess, in Grace Church, Millbrook (Rev. C. K. Gilbert, rector). Archdeacon Ashton presided and introduced Canon Pascal Harrower of New York, who was the principal speaker of the day. The address dealt with the work of the Sunday School Commission and was followed by brief talks on some of the details of Sunday school work given by the Rev. Messrs. Gilbert of Millbrook, Pope of Tivoli, Green of Fishkill, Cummins of Poughkeepsie, and Toop of Matteawan.

The business meeting of the archdeaconry was organized on the lawn. The various reports indicated that the Church is making very appreciable progress in Dutchess county. The attendance of clergy and lay delegates was larger than usual. The next meeting of the archdeaconry will be held at Christ Church, Poughkeepsie, in October.

B. S. A. STATE CONVENTION.

The fifteenth New York State Convention of the Brotherhood of St. Andrew met in Yonkers at St. Andrew's parish house. The programme included addresses by the Rev. James E. Freeman, rector of the parish, and Dr. N. A. Warren, mayor of the city; a charge to the Brotherhood by Bishop Greer; preparatory service for Holy Communion by Bishop Courtney; an address on "Christian Standards in Commercial Life," by Bishop Potter; address, "Christian Conscience and Social Habit," by the Rev. J. R. Harding of Utica, New York. A telegram was read extending greetings from the Brotherhood in Milwaukee with the hope that New York chapters would send large delegations to the national convention in that city in October.

IN THE INTERESTS OF LABOR.

The annual supper of the Church Association for the Advancement of the Interests of Labor was held on Wednesday evening, May 13th. About two hundred men and women listened to the Rev. J. Howard Melish of the diocese of Long Island Social Service Commission, who declared that labor leaders were as worthy of respect as persons of any other legitimate occupation. He said that Socialism was not the creed of labor, but that if labor could not get its rights in one way, it sought to obtain them in another. Miss Grace C. Strachan, president of the Interborough School Teachers' Association, spoke on the fight for equal pay for women teachers. The Rev. James E. Freeman and George M. Neubert of the United Garment Workers also spoke; the Rev. Thomas H. Sill presiding.

WORK OF TRINITY PARISH.

The year book, ready for distribution at the time of the late rector's demise, has just been issued with an insert containing these words: "On Wednesday, April 29th, A.D. 1908, the Rev. Morgan Dix, S.T.D., D.C.L., departed this life in the 81st year of his age, the fifty-third year of his connection with the parish, and the forty-sixth year of his rectorship."

The financial statement shows that Trinity Church and its eight chapels contributed during the year a total of \$94,575. A summary shows that \$72,680 was appropriated by the vestry for parish purposes, and \$31,885 was appropriated by the corpora-

tion for extra-parochial purposes (support of weak churches); making a grand total of \$199,142. At least eight parishes and ten educational, missionary, and hospital societies received allowances. The communicants reported aggregate 6,939; 3,641 Sunday school officers, teachers, and pupils; 530 attend the day parochial schools; 173 in the night schools; 348 attend industrial schools. Two notable events are recorded: the making of the Church of the Intercession into a parochial chapel of old Trinity, and the abandonment of Trinity Hospital next to St. John's chapel in Varick Street. Explanatory notes, written by the late rector, state:

"It has long been intended to extend our work by the erection of another chapel in the upper part of Manhattan Island, a fine plot of ground having been reserved for the purpose within the precincts of Trinity Cemetery in 155th Street. For various reasons the design was delayed, and in the meantime suggestions were made to us in regard to the Church of the Intercession, until, after a further lapse of time, negotiations were opened with the rector and vestry of that church, which resulted in taking it into our system. . . . The seating capacity of the building is for about 1,000 persons, and is generally taxed to its fullest extent; the Sunday school now numbers upwards of 550 scholars, and under the energetic management of the Rev. Mr. Gates, now vicar, all branches of the work are in a condition of great prosperity."

"The closing of Trinity Hospital, on the first of August, was at once a cause of deep regret and an act of imperative necessity. The building was, in great part, very old; the arrangements inconvenient; floors, plumbing, and drainage were in a condition that would have required the expenditure of a very large sum for repairs and thorough renewal. The building adjoining the hospital on the upper side of Varick Street was used as a manufactory of a substance of such a nature that, in case of fire, it would have been difficult, if not impossible, to rescue the patients from death by suffocation in fumes and exhalations. In addition to these reasons, another may be given as not without weight; it is the experience of those maintaining private hospitals, that their use is apt to be carried beyond the limits intended by the founders, and that personal interests may interfere, to some extent, with the due conducting of institutions of that class. For these and other reasons, it appeared that there was no escape from the conclusion that this private hospital must be closed. . . . It is the intention of the corporation, at some convenient time, to replace the hospital, not by another hospital, but by an infirmary, on the original lines; an institution which will undoubtedly be of great value in the case of the poor of our parish, residing in the lower part of the city."

It is noteworthy that this building was once surrounded by the residences of wealthy parishioners, when it was the rectory of Trinity parish and was occupied by Dr. Dix.

There is much speculation regarding probable changes ordered by the new administration. After a lengthy article in a New York daily, headed "Old Trinity Church Enters New Era of Development," the writer concludes:

"Over the spiritual administration of the affairs of Trinity Church has come to preside in the Rev. William T. Manning, a clergyman who is possessed of executive ability of high order, and it is believed that he will be the means of directing the great organization of Trinity in such a way that the parish will meet changing conditions as efficiently as Timothy met the problems of the past."

Trinity parish still enjoys, among its clergy, the honor of possessing the priest in longest continuous service in New York. Dr. Dix held that honor; since his death it is held by the vicar of St. Chrysostom's chapel, the Rev. Thomas Henry Sill. Mr. Sill founded the work in the vicinity of Thirty-ninth Street and Seventh Avenue, where the chapel now stands, in 1865, and is therefore in the forty-third year of his ministry. His earnest, self-sacrificing work and his devotion to the needs of his people as well as to wider interests in the city, form an unfailing example of Christian work.

THE LESSON OF THE LAKE.

My boat had drifted far into the lake,
There was no wind to stir the quiet air;
Deep in the crystal waters I could see
All that for ages had been hidden there;

The fishes lying as though half asleep,
And tiny minnows darting to and fro,
But far beneath them all, the sandy bed
With stones that shone, and pebbles white as snow.

And when again I stepped upon the shore
I humbly knelt, and breathed this simple prayer:
That He, who sees through all my years of life,
May find but white and gold reflected there.

C. G. LAWRENCE,
Bishop's College.

CHICAGO CHURCHMEN DISCUSS THEOLOGICAL EDUCATION

The Church Club Devotes an Evening to the Important Topic

MANY OTHER ITEMS OF CHICAGO NEWS

The Living Church News Bureau
Chicago, May 18, 1908

EDUCATION for the Ministry" was the topic discussed at the important dinner of the diocesan Church Club, at the Hamilton Club, on the evening of Tuesday, May 12th. Bishop Anderson was the toastmaster, and there were 120 present at the dinner. Before the theme of the evening was taken up, Mr. E. P. Bailey gave an interesting report of the sixteenth annual National Conference of Church Clubs, at St. Louis, speaking in the highest terms of the unstinted hospitality of the Church Club of St. Louis.

In introducing the other speakers, Bishop Anderson said that the times require a strong ministry. The Church looks to the clergy and the world looks to the Church. There is no such far-reaching subject for the welfare of the Church as the proper education and the development of character in the clergy. The Bishop said that the Western Theological Seminary in Chicago looks forward to a great future. Chicago is a great center. There are more theological students of all kinds here in Chicago than in any other city in the world. It is therefore inevitable that our seminary here should occupy an important and strategic position.

The Rev. George Craig Stewart spoke on "The Ideal." Referring to the last instructions given to the Eleven by our Lord, he said that the Apostles first received the deposit of truth, and then received authority to teach. The Ideals of the Ministry are therefore two, namely, aptness and meekness; aptness in learning, and meekness in godly conversation. Two especial needs of our seminaries at present are better instruction in pedagogics and in logistics, since the clergy must see that the children are duly instructed, and that the organized life of the parish must be skillfully directed and led.

Mr. Frederic Cook Morehouse, editor of THE LIVING CHURCH, spoke on "What the Church is Doing." Chicago, he said, is becoming a new literary center for the United States, and especially in philosophy and theology. Thus in the forthcoming one-volume work of Hastings' *Bible Dictionary*, out of only four American authors, three are professors in the University of Chicago. It is being whispered that in international theological literature the American Church is being left out, because she does not produce scholars of international preeminence. Though the charge is exaggerated it is not unfounded. The American Church has now thirteen theological seminaries, most of which are purely local, few of which are adapted to the development of advanced scholarship. For the latter purpose it is essential that there be endowed chairs for professors whose time may be given primarily to study, and for the publication of their books. There will ultimately be among seminaries a survival of the fittest. Chicago Churchmen have the opportunity to give the Church a dignified place in the development of theological thought, through the strengthening of the Western Theological Seminary. If Chicago can supply this need, her seminary will become a powerful international force.

The last speaker of the evening was Dean De Witt. He paid a high tribute to the late Rev. Dr. W. J. Gold, in giving a brief sketch of the history of the Western Theological Seminary, and outlined the policy of the seminary, which is to provide for the education of the clergy without cost to themselves; to provide offices for life-work by students, fellows, professors; and finally, pensions for such life-workers. He believed that as the nation educated, supported, and pensioned the officers of her army, so should the Church do with her clergy. The Dean gave a statement of the present resources and financial condition of the seminary, and appealed to the laymen of the diocese for support and endowments. It was one of the most important dinners ever given by the Church Club of Chicago.

MISCELLANEOUS.

The parish of Emmanuel, La Grange, has contracted to purchase a new pipe organ of large and comprehensive size, and work has been commenced on the building of the instrument. It will be a noble organ, with 61 registers and couplers, with three manuals, and the most recent improvements in mechanism.

Among the new departures at La Grange during the past few months has been a series of valuable "Talks to Young Men," given at the residence of Mr. and Mrs. D. B. Lyman. Mr. P. S. Eustis of the C. B. & Q. Railroad, who is a parishioner, spoke on "How to Make a Place in the World"; Mr. P. D. McGregor's theme was "How to Keep a Place in the World"; Mr. D. B. Lyman followed, showing "The Influence of a Place in the World"; and the Rev. T. B. Foster, rector of the parish, concluded the course with an address on "The Purpose and Lasting Benefits of a Place in the World." The series was well attended, and eminently successful in every way.

The members of the recently presented Confirmation class at St. Simon's mission, Sheridan Park, gave to the church three very handsome service books, for chancel use, at the time of their first communion. A costly and beautiful frontal of princess lace was also recently presented to St. Simon's, to adorn the altar.

Several of the city parishes have active committees engaged in arranging programmes of music and recitations as evenings of entertainment in the public institutions located in their neighborhoods. Members of St. Paul's parish, Hyde Park, thus have furnished a large number of these programmes for the 100 inmates of the "Home for Incurables," during the past few months. Epiphany's parishioners likewise supply the convalescents at Cook County Hospital with one evening's programme each month. Several parishes have provided the Chicago Homes for Boys with very enjoyable entertainments during the winter.

St. Paul's parish, Hyde Park, has leased the "Chase House" in the stock yards district for another year, as their center of much helpful work in that needy district. A cooking school, with several departments of domestic science, is the latest addition to this scheme of social service at "Chase House."

A successful series of four organ recitals was recently given at St. Paul's, Hyde Park, by visiting organists, including Mr. William Zeuch, Miss Tina M. Haines, Mr. Arthur Durnham, and Mr. Clarence Dickinson. Mr. Francis Hennington concluded his tenth season of bi-monthly organ recitals at Epiphany Church with a "Request Programme" on Monday evening, May 18th. Mr. Charles H. Demorest, the new organist of Trinity Church, has also given a series of monthly recitals on Trinity's fine organ. He was recently assisted by Mr. Unger, cellist, of the Theodore Thomas orchestra.

Calvary Church, which has enjoyed a gratifying increase in various departments during the past year, has recently organized a "Unity Guild," whose object is to start a parish house fund by collecting "a mile of pennies" between now and the coming October. If the entire "mile" can be collected it will bring \$844.80 into the treasury of the guild. The parishioners are being supplied with envelopes to contain "one foot" of pennies, this sum being 16 cents apiece.

Another unique and successful guild is the "St. Mary's Guild of St. George's Church, Grand Crossing, which now numbers 112 members, only seven of whom belong to the parish. It meets as a "neighborhood" guild on Saturday afternoons, and includes a kindergarten and a sewing school.

On the Second Sunday after Easter, Archdeacon Toll, at the appointment of the Bishop of the diocese, instituted the Rev. E. J. Randall as the first rector of St. Barnabas' parish, on Washington Boulevard. The service of Institution took place at 11 A. M., with a celebration of the Holy Communion. Mr. Edward A. Marshall of the Moody Bible Institute, Chicago, lately gave a valuable lantern lecture at St. Barnabas' parish guild hall, entitled "An Evening in Palestine." Being one of the parishes owning a fine stereopticon, St. Barnabas' has provided its parishioners with a lantern talk of some description every month during the fall and winter, in its guild room.

Dean Sumner is busily arranging for another "Old Home Week" at the Cathedral, in June. Canon Knowles is expected from New York, and it is hoped that Mr. Fitzhugh Whitehouse, and possibly some other representative of the Whitehouse family, may also be on hand. At the Church of the Epiphany, Whitsunday will again be observed as "Reunion Sunday," it being the anniversary of the laying of the cornerstone of the present church. No special invitations will be mailed this year, however, for Epiphany's "Reunion."

On the Third Sunday after Easter an important service was held at midday at Christ Church, Streator (Rev. A. W. Higby, rector). It was the Sunday when the members of the "Bottle Blowers' Union" all over the United States attended Church services held in memory of those members who have died during

the past year. Christ Church was thronged by a large congregation of these union men and their families, and the rector's able sermon on the "Labor Question" was published with high approval in the local press.

The spring meeting of the Chicago Local Assembly of the Daughters of the King was held at Epiphany parish house and chapel on the afternoon and evening of Tuesday, May 12th, commencing with a "Social Hour" at 5:30 P. M., which was followed by supper at 6:30 o'clock. There were eighteen parishes and missions represented, including the new chapter lately organized at La Grange, the total attendance numbering 110 persons. The evening session consisted of a brief service in the chapel, followed by a "Question Box," address from the Rev. John Henry Hopkins, D.D., rector of the parish. About thirty-five questions were brought to the meeting by the Daughters, and they covered a wide range of subjects. Under the presidency of Mrs. G. C. Burton of St. Bartholomew's parish, the Order of the Daughters of the King is deepening and widening its work all through its organization in Chicago. There are now about twenty chapters in the diocese.

TERTIUS.

NOTABLE CONFERENCE WITH CONGREGATIONALISTS.

ON the evening of Tuesday, May 12th, in the parish house of Christ Church, New Haven, a large number of the clergy of Connecticut, including leading presbyters in the diocese and representatives from all parts of the state, met on the invitation of Bishop Brewster to hear an address by the eminent Congregationalist, Dr. Newman Smyth, the author of the recent book, *Passing Protestantism and Coming Catholicism*, upon what, from his point of view, the Anglican Church, by virtue of its position, may reasonably be expected to do for the advancement of Christian Unity.

Dr. Smyth regarded the opportunity offered him by Bishop Brewster as providential and spoke with a deep sense of responsibility. There were present also, at the request of the speaker of the evening, such leaders of Congregationalism as Rev. Dr. Theodore Munger, Professor Williston Walker of the Yale Divinity School, Rev. Artemas J. Haynes of the United Church, New Haven, and Rev. Dr. R. H. Potter of Hartford, who on the request of Bishop Brewster invoked the divine blessing on the occasion.

Bishop Brewster in introducing Dr. Smyth said in part:

"Our distinguished guest of this evening has written a book of intense interest. More than that, he has given the world a prophetic vision. It is a day of transition. The world's pace has been quickened and its movement is in the direction of great unities. The Abbé Loisy in his book, *The Gospel and the Church*, declares: 'The main point at issue between Catholic theologians and those of the reformed communions may be stated in these terms: Is the Gospel of Jesus in principle individualist or collectivist?' The latter interpretation of the Gospel has the future. The problem is to reconcile personal liberty and freedom of development with unity of collective life. This reconciliation I have faith to believe is quite possible. Dr. Smyth, near the end of his book, has spoken of a possibility of the assimilation of logical incompatibles in the collective life, the living, working unity of the Church. My motive, I trust, will not be misunderstood if I remark that the assimilation of seeming incompatibles finds illustration in this Church, to which many of us here belong. There is difference, there is debate and sharp contention; but there is no split. It is a literal fulfilment of that which St. Augustine gathered out of Cyprian into one of his pregnant phrases: *Salvo jure communionis diversa sentire*.

"My own thought goes farther. It conceives the possibility of great organizations included within the organism of the one body, each organization bringing its contribution to the rich life of the whole. The idea that failed a century ago may perhaps be attained in this age of unification. 'Not by might, nor by power, but My spirit saith the Lord.' We have something to begin with: the great principle enunciated in the Chicago-Lambeth overture, namely, the membership in the Church of all baptized, that by one Spirit are we all baptized into one body. How this oneness of the body of the baptized may be made visible and effective is the question. Much depends upon the spirit in which the question is approached. It is needed that Christian men be willing to rise out of that which may fitly be called denominationalism, being so largely a mere matter of names, into a spirit that may be expressed in the words of the old Bishop of Barcelona, 1,500 years ago: 'Christian is my name, Catholic my surname.'

"My Christian brethren, I have invited Dr. Smyth to tell us of his vision. That invitation he has very graciously accepted, and I have great pleasure in introducing the Rev. Dr. Newman Smyth."

When Dr. Smyth rose to read his address a sympathetic hearing was assured him by the rising of the whole assembly.

In the book already referred to Dr. Smyth wrote, "The Episcopal Church by virtue of its tradition and position, has as no other, I am venturing to say, the opportunity and the call to become the mediating Church among all the churches." His address was a careful elaboration of that statement, and will doubtless appear in its completeness in permanent form. In accepting the invitation of the Bishop of Connecticut Dr. Smyth said:

"In the liberty which is assured me by the simple and large courtesy of the subject indicated, I shall desire to offer some specific suggestions concerning things that might be done. When the resumption of specie payments was under discussion it was said: 'The way to resume is to resume.' So now the way to resume Church unity is to resume it." Dr. Smyth considered the overture which the Anglican Church might reasonably offer which other bodies might reasonably accept. The historic Episcopate should be presented as a fact without any of the prevalent theories of it. Church unity "will be the supremacy of the whole over the parts, and not the supremacy of any part over the whole." Dr. Smyth spoke of the question of the validity of the ordination of ministers as a crucial difficulty. "The Anglican Church may reasonably expect the ministry of other Christian bodies to receive from the Episcopate whatever supplemental consecration it may deem necessary for the completion of their ordination, while other bodies should not be expected in accepting that to deny the validity of their own previous ministry." He believed that a form for such adjustment and reconciliation could be offered and accepted which would be simple, thorough, and complete, altogether possible for Christian gentlemen to formulate, and honorable for all concerned. He cited precedents for it from the history of the English Church in the post-Reformation period. He said such an overture would place his own denomination under immediate and weighty responsibilities. The denominational peril now is not loss of liberty, but loss of efficiency. He believed that a new, providential value was to be put upon the episcopate from the necessity of more practical supervision over Congregational churches, and also upon it as a means of preserving the liberty of the Church in the irrepressible conflict of Modernism in the Roman Church. This would require adaptations of other polities into it, and adaptations of Episcopal authority to Congregational liberty. But if the first step is taken in the mutual recognition of all the elements which may be combined in the ordination of the ministry, a step which he urged might easily be taken, and ought to be made—then other questions and adjustments would settle themselves in the course of time, and in the exercise of a wholesome, sanctified common sense. This would not mean that one Church would swallow up any other Church; but for all of us coöperation, coördination, a truce to our separations, and a marching with all our colors flying to take our place in a larger loyalty under a leadership which might marshal all our forces in this grand crisis and magnificent hope of a holy, Catholic, and Apostolic Church throughout all the world. These points Dr. Smyth discussed in their practical details.

Dr. Samuel Hart, being called upon to speak, brought to his hearers a sense of the significance of the utterance of the leading Congregational divine, and remarked the fact that the present year is the two hundredth anniversary of the adoption of the "Saybrook platform." He also pointed out that the suggestion of supplemental Episcopal ordination without necessary denial of the validity of previous ordination had been made by Bishop Charles Wordsworth of St. Andrew's in his effort to procure "a united Church for the United Kingdom."

Dr. Hart was followed by Professor Williston Walker, who spoke in guarded terms.

The gathering, though large, was informal and no other action than a vote of thanks to the speaker was taken or would have been in order; but every one felt that the utterance of Dr. Smyth was important and the occasion significant; and there are intimations that the subject and perhaps the paper will receive attention at the Lambeth Conference which meets in July.

CREEDS. This good old word, of Latin origin though it be, reminds one of some ancient, compact, and strongly wrought casket, an apt and fitting receptacle for a treasured family heirloom. And surely the goodly family of the Church owes to the framers of her precious Creeds a debt that can only properly be discharged by cherishing, maintaining and handing them on unimpaired from generation to generation. The Creeds of the Church have been, are, and will be until time is no more the centre points in the perpetual struggles with the powers of evil. "I believe" was the cry of the martyr as the red flame parched his lips. "I believe" was the death song of the maiden as the lion's fang pierced her throat. Strong men in agony, tender women in travail, children in the hour of death have in their direst need found "peace that the world cannot give and that the world cannot take away" in the soul's triumphant cry, "I believe." And so the Church militant, undismayed, undeterred, in perpetual harmony with the Church triumphant prolongs the immortal strain at which the angels listen with awe and wonder, "I believe."—*Canadian Churchman*.

Detroit Church Congress

DETROIT, MICH., May 12, 1908.

A MORE glorious day could not have welcomed the hundreds who have come to Detroit to attend the meeting of the Church Congress. The ground floor of St. John's Church was well filled, the large vested choir of men and boys seemed to be at its best. Within the sanctuary were Bishop Williams of Michigan, Bishop Woodcock of Kentucky, the Rev. Dr. Faber, rector of the parish; Rev. Dr. Blanchard, a former rector; Rev. Dr. Carstensen, secretary of the Church Congress; and Rev. Dr. Babcock, one of the vice-presidents.

The Epistle was read by the Rev. Dr. Babcock and the Gospel by the Rev. Dr. Carstensen.

Among the announcements which followed the recital of the Nicene Creed was one for an excursion to our University City, Ann Arbor, for this afternoon. In addition to the above, there has been arranged an excursion on the steamer *Pleasure*, on the river and Lake St. Clair, for Wednesday afternoon, followed by a reception at the residence of Mr. and Mrs. Theo. H. Eaton, Jefferson Avenue. The Bishop of Michigan will receive the guests of the Congress at the Ponchartrain Hotel on Thursday afternoon.

Bishop Woodcock looked well and seemed very happy to be among his old friends and in the church of which he was for several years rector. His utterance was clear and distinct and his thoughts such as must reach the hearts of all who heard him. He took two passages of Scripture for his texts.

BISHOP WOODCOCK'S SERMON.

"The peace of God which passeth all understanding, shall keep your hearts and minds through Jesus Christ" (Phil. 4: 7).

"And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful" (Col. 3: 15).

It seems strange to be asked to retain what only can be a gift. Peace, like happiness, is a reward. Over forty times St. Paul urges the duty of peace.

What is peace? We know more of almost everything than peace, and possess more of almost everything than peace.

We know worry, but we do not know peace. Peace may be, first, the victory over some weakness. Peace may be self-control, which enables us to see people in their best light.

It is personal, corporate, and it is spiritual. It is the gift of God. It enables us to live without misunderstanding.

Peace is not some single desire to be fulfilled; it is not conditioned upon our will.

(1) Peace may be personal, that of the soul.

It requires as much skill to know what strings to press to stop vibrations of a harp-string, as to know what strings to strike.

It is, as Drummond says, "as though man knew everything about health except how to get it."

The surface of the ocean may be ruffled, but the depths of tranquility and ocean life are below undisturbed.

Peace is faith and patience, and trust and confidence. Some are so busy in the world of work that they are slaves of the world, and therefore have no peace.

Peace is not freedom from worry; but how to meet worry undismayed.

He that does not believe will not experience, and he who does not experience will not understand.

(2) Corporate peace—the spirit superior over lower estimates of people and things.

The selfish spirit creeps in and makes man fail to understand his fellow.

Prejudice is a poor miserable tramp of the man with no visible means of support—a limitation of sensitiveness, which becomes a mania. Sensitiveness is self-conceit.

Much has been said in the last year that was contention for contention's sake, and not for the defence of principle.

Men are easily panic-stricken.

Peace does not mean that you are to agree with everybody. It would be weakness and sin to do so. You may differ from other people without doubt and without dissension.

If you have a message, urge it, but do it only as from God.

The other day a communication through our Church press said: "We cannot trust our Bishops." More than twenty-five years I have served under four Bishops. If men should say, "We cannot trust our clergy," I wish to go on record as saying, "We can trust our clergy." There is no truth of God that you cannot trust to be worked out.

We say things we regret, but we do not regret the wrong things we did not say.

God forgive you if you have so spoken of any man that you cannot kneel to-day with any man who comes to this Holy Communion.

It is not the peace of inaction or compromise.

The peace of confidence in mankind and the Church is that they are stronger than all the mistakes of her children. I have spoken of:

1. Peace in the soul; of
2. Peace corporate, and
3. Peace daily seeking union with God.

Here in the Holy Communion, there is much we can afford to forget, in the presence of God.

If you have stood for truth as you saw it, you ought to have peace.

Here we shall know and forget interpretations individuals may have of the Holy Communion.

As we come face to face with these things which make for peace, let us take from this Church that peace which passeth all understanding.

Our times are in God's hands, who has said: "All things are yours if ye but trust in Me."

The anthem, which was splendidly rendered, was "Praise God, All Ye Nations." The *Sanctus* was Gounod's. The body of this magnificent church was fairly well filled, and about 175 clergy and laity received the Holy Communion.

TUESDAY EVENING.

THE OPENING.

Shortly after 8 o'clock, Bishop Charles D. Williams, D.D., took the chair and gave out the opening hymn (491), "The Church's One Foundation," which was sung by vested choristers about 300 in number, in which they were led by a brass band. This is an entirely new feature in the Church Congress. It looked as though standing room would be at a premium before the meeting was far advanced. All the appointed speakers for the first evening's session were on the platform promptly on time.

BISHOP WILLIAMS was in one of his happiest and most forceful moods, and gave an address of welcome which, for genius and rare power has seldom been equalled in the history of the Congress. In his address of welcome, he said:

"I count it a high privilege to have with us the Church Congress, and to welcome this twenty-sixth session of this honorable body to the city of Detroit and the diocese of Michigan. The older members of this Congress and the older members of this city, and members of this Church and diocese have no need to be introduced—they know each other already. You have met here before. Twenty-three years ago last October the Church Congress, still in its youth, held its ninth annual session in this city. You left with us then an indelible and ineffaceable memory. It was an inspiring meeting and a meeting which set a high standard, a standard which we confidently expect will be attained this year. We anticipated your coming, therefore, with the intensest interest, an interest which is evidenced by this vast throng here to-night, an interest which I trust will continue throughout your discussions.

"There stood here then the gifted and noble man—that prince among men—with commanding figure in whatsoever position he was called upon to grace, the Right Rev. Samuel Smith Harris, D.D., LL.D., the second Bishop of Michigan and one of the great men of the American Church. I, as present choice of his people, have tried to occupy his place among you, with how much unworthiness and inadequacy I am more conscious than anyone here. I can only to the best of my ability meet the duties which are imposed upon me, and ask your patience and consideration.

"Two things we can offer you here in Detroit, which are essential to the well-being and success of such a Congress, and those two things are an open heart and an open mind. We offer you the hospitality of our city and our homes, and our intellectual hospitality. I can speak a little more freely about Detroit, because I am a new-comer here and therefore I am under no restraint of that natural characteristic, modesty, which is peculiar unto the foreign citizen. We are citizens of no mean city. Indeed, measured by the standard of American cities and the brief course of American history, this is an ancient and venerable city.

"Boston was yet an outpost and New York but an insignificant hamlet, and William Penn had not yet sailed from England to buy his sylvan domain on the Delaware, when the prow of the adventurous *Griffin* parted the waves of yonder beautiful river; and before a score of years had passed, La Mott Cadillac had laid out on these shores the site of a promising city.

"There are three kinds of intellectual atmosphere in which a Congress like this may find itself; two of them, it seems to me, are fatal to its highest success; the last absolutely necessary to its very existence.

"One is the atmosphere of a timid and fearful faith, another is the tolerance of indifference, and the last is the freedom of a firm faith that is rooted deep in the soil of experience.

We know that the Bible is inspired, because it inspires us; therefore, we welcome the most searching investigations of honest and competent scholarship into the history and contents of *The Divine Library of the Old Testament and New Testament*.

"We love the Church for what she has done, and is doing, in our

lives, by her worship, her teaching, her discipline, and her sacraments.

"Pardon just one word of frank warning in conclusion. The open mind we would offer you is not a mind open at both ends, a mere thoroughfare for passing sensations and current thoughts. Nor yet is it, in D'Israeli's apt phrase, 'an open sewer,' taking in whatever comes its way without discernment or discrimination.

"Assuring you of an open mind and heart, our social and intellectual hospitality, I declare the twenty-sixth session of the American Church Congress ready for business."

THE RELATION OF CHRISTIANITY TO MENTAL AND SPIRITUAL HEALING.

REV. ELWOOD WORCESTER, D.D.

THE REV. ELWOOD WORCESTER, D.D., rector of Emmanuel Church, Boston, speaking on the topic, "The Relation of Christianity to Mental and Spiritual Healing," said:

In the paper which I have the honor to present to you to-night, I shall deal with the concrete conditions of a work already in existence. In this field, experience is worth more than *a priori* reasoning. Almost every advance in human affairs has seemed impossible or of doubtful value until it has been made. In saying this, I by no means depreciate the importance of theory, but what I have to offer you is a theory which has been applied with beneficial results to the lives of several thousands of persons.

Before undertaking this work, I thought about it for seven years and I took counsel of some of the ablest men living. It is therefore probable that obvious and palpable objections and difficulties which may occur to you have also occurred to us and that we have either proved them unfounded or we have discovered means to avoid them. I was led into this work through sympathy with a large class of persons for whom the gospel of Christ has a peculiar message and who greatly needed the consolation of religion. I mean the sad, the heavy laden, the burdened conscience, the victims of nervous and moral weakness, slaves of evil habits, the doubtful, the despairing, melancholy persons haunted by the thought of suicide, the mentally unbalanced, the grief-stricken. We know that Jesus was ever surrounded by such persons, and that much of His life and strength was given to remove their anguish, and innumerable sayings of His prove how constantly He carried their burdens on His heart.

My sympathy for such persons was strong, but my ability to help them was weak, for the reason that effective help in such cases must be based on an exact and comprehensive knowledge which few, if any, clergymen possess. It will at once occur to everyone: why not, then, leave the care of such persons exclusively to the physicians, whose special province it is to understand such diseases and the means for their relief? That is the method which has been pursued in the past, and under these conditions, functional nervous disorders have increased in this country during the past forty years in alarming rapidity, until, in the opinion of many competent judges, they threaten to undermine the progress and well-being of all people. Fifty years ago nervousness was but little known in this country; thirty years ago, when Beard wrote his celebrated work on American Nervousness, he estimated the number of nervous sufferers in the United States at 50,000. To-day these figures would have to be multiplied by ten, and more probably by fifty.

Mobius' observations in Germany point in the same direction. Even more significant is the numerous following of the various healing cults in this country, the majority of whose adherents have been drawn to them through the relief promised of actual effort in the nervous disorders.

In making this statement, I intend no criticism of the medical profession, whose educated members know perfectly well how matters stand. We have in this country a group of neurologists as eminent and skilful as those of any other land. These gentlemen are in possession of all the knowledge extant as to the diagnosis and treatment of nervous disorders, and upon their knowledge and coöperation we absolutely depend. It must be admitted, however, that physicians of this type—men who are at home in pathology, psychology, and in the creeds of the human heart—are rare in any land, and when found, their time is precious, their services are costly, and they are usually overwhelmed with work. But to the general practitioner, no domain of medicine is less familiar than that strange borderland of morbid thought and morbid physical conditions where the mind impinges on the body. In modern times, this has been the last branch of medicine to develop, the materialistic trend of medical science during the past fifty years being unfavorable to its growth. To-day, however, medical schools in this country offer courses in psycho-therapy, and as long as the training of our medical men remains strictly material, patients such as I am describing will continue to be their despair, for the reason that moral malady requires a moral remedy. Yet the fact remains that few forms of diseases can be relieved more easily, provided the method of treatment be sufficiently spiritual, elastic, and individual. More than 50 per cent. of patients who apply to us are sent by their own physicians.

Our motive, however, for engaging in this work is not simply that many nervous sufferers, especially the poor, find it difficult to obtain adequate treatment. What led us to embark in this undertak-

ing was the conviction that the religion of Christ has a very important message to these persons. A man may undergo an attack of typhoid fever or diphtheria without perceptible effect upon his moral life. The disease may spring from no moral cause and it may produce no moral effect, but neurasthenia, psychasthenia, hysteria, manic depression, in short, the whole terrible brood of functional neuroses are affections of personality. In this sphere, the beneficial action of medicine is known to be slight and the personality of the physician is everything. When a human being is overwhelmed with misery, when a human life has lost its reason for existence, then some ideal help it must have. Most normally constituted human beings find this help most easily in religion, in the thought of a loving God, who cares for human sorrows and who is keen to remove our anguish. Some few, who are insensible to the appeal of religion in that particular sense, find a secondary religion in science, in art, in philosophy, in social service, etc. Some such object of faith, some help outside their own shattered personalities, all must have who would recover their sanity and happiness.

Moreover, the specific problems of religion and the moral life cannot be excluded from the treatment of the mentally diseased, because these are frequently fundamental problems; until some solution of life's riddle has been found, peace is lost. This is strikingly illustrated in our asylums, in which victims of perverted religious ideas form next to the largest group of those suffering from delusional insanity.

Maudsley, in his famous *Physiology and Pathology of the Mind*, counts religion, as it is taught and practised in many of the Churches, as an important predisposing cause of insanity. However this may be, we know that the religion taught by Christ and preserved in the gospel is the greatest panacea known to man. The type of character created by Jesus—calm, patient, unselfish, fearless, loving—is the type least disposed to hysteria, insanity, and to every form of moral evil. How often have I seen the dull eye brighten, anguish disappear from the countenance, the labored heart resume its tranquil beating, as these words of peace fell upon the ear.

Our work, then, rests on two sound bases, one religious and one scientific. The first is the religion of Christ as it is revealed in the New Testament and substantiated by modern scholarship. The second support is the best medical and psychological aid we are able to get.

As we are bound to no single dogma, and as we are attempting to establish no new cult, our desire is to give our patients the best opportunity for life and health which our means allow.

The treatment must be varied and individual, adapted to physical conditions, the moral needs, and the intellectual capacity of the patient. In many cases Dr. Mitchell's rest cure, supplemented by suggestion, is of the utmost value.

While we have as yet a sanatorium of our own, we do not regret this too much, as we find that persons who recover their health in normal environment are apt to remain well.

We believe in the usual methods of psycho-therapy, including prayer, suggestion, and moral and religious influences, yet not to the exclusion of physical instrumentalities and agents, such as rest, fresh air, abundant nourishment, and medicines where they are really indicated. Accordingly, in addition to our staff of excellent neurologists, we are associated with able specialists in most of the leading branches of medicine and surgery. This combination of sound religious and scientific elements is what is new and distinctive in our method.

I do not hesitate to state my conviction that we have cured more consumptives in our little tuberculosis class than all the various healing cults in this country have cured. For this reason, we believe in employing all the refinements of modern diagnosis. By limiting our practice to the field in which it is likely to succeed, we avoid the one valid objection which has been brought against psycho-therapy—namely, its employment in diseases which obviously require physical treatment.

So far as I am aware, since the beginning of our work we have not lost, by death, a single patient. To us, of course, the spiritual and religious aspects of our work are what most interest, our physician recognizing the importance of faith on the part of his patients. There are some forms of faith in this country which are almost worse than disease.

On the whole, I had rather be sick than crazy.

REV. H. C. SWENTZEL, D.D.

THE REV. HENRY C. SWENTZEL, D.D., Rector of St. Luke's Church, Brooklyn, N. Y., on "The Relation of Christianity to Mental and Spiritual Healing," said:

At the heart of this untechnical paper is the thought that the Church's ministry to the sick should be as full and as broad as available resources will allow. The cleric is not necessarily restricted to the use of the Office for the Visitation of the Sick. It is sadly true, and especially in many cases not closely connected with a parish, that the only persons allowed in sick rooms outside of the immediate family are the attending physician, the nurse, and the undertaker. So far from being friendly, the minister of religion is supposed to be injurious to the patient, so that while the latter, who has been brought to the verge of the grave by pneumonia, can be pounded with impunity every morning and made to exert himself,

it is felt that the minister from the courts of love will surely make him worse.

Modern studies have emphasized the old truth that there is an intimate connection between the mind and the body.

We have learned that unsanitary conditions alone do not account for the spread of epidemics. Psychologic investigations have taught (with data enough to prove sufficiently) the possibility of physical and mental healing because of the fellowship between the mind and body. Charlatans and quacks undoubtedly have abused this. The wild fancy which denies the existence of disease appeals properly to a book which, somebody has said, "has as little sense whether you begin at the first page and read on to the last, or begin at the last page and read back to the first." That grotesque philosophy upheld by this book is neither Christian nor scientific.

The religion of Jesus Christ is clothed with powers which ought to be used in the fullest measure. Prayer is psychological where it affects both God and the patient—God answers prayer and the patient makes ready for the answer. In the beginning, the Church had another means of clerical ministration, which undoubtedly fell into disuse long ago. The star text, as known and also largely unknown, is: "If any among you be sick, let him call for the elders of the Church, and let them pray with him, anointing him with oil in the faith of the Lord; and the prayer of faith shall save the sick and the Lord shall raise him up: and if he has committed sins, they shall be forgiven him." The apostle does not limit his doctrine to cases *in extremis*. It is a sorrowful fact that the office of devotion in the sick room is so often taken as an actual suggestion of death. Brighter days are in store. We are going back to Christ, to His Christianity, back to the Apostolic Church, back to the old means of grace. That return cannot be complete unless it shall include Unction for the sick. It belongs by right to the Church's equipment for the healing of the nations. The action of the late General Convention indicates that we are to have it again sometime.

H. R. HOPKINS, M.D.

DR. H. R. HOPKINS, of Buffalo, N. Y., on the subject, "The Relation of Christianity to Mental and Spiritual Healing":

There are three points of the "clerical clinic" that require our attention. What is that clinic as a philosophy? What is that clinic as a medical speciality? What relation has the clerical clinic to the faith, to Christianity?

"Thou shalt not take the name of the Lord, thy God, in vain."

Quimby-Eddyism is a rather interesting psychological development having its origin in certain disintegrating forces ripe in New England. Those disintegrating forces ripe in New England—progenitors of Quimby-Eddyism, are two: that every man should be his own priest and that every man can be his own doctor. The younger brother of Quimby-Eddyism, the "clerical clinic," is not so-called by its introducers. I use the name clerical clinic because I also think it is descriptive, and possibly a bit more reverent. (Applause and laughter).

The first objection to the clerical clinic is that it is open to very serious abuse, that the effect of it will be unmistakably to produce disease. We hear too much of the manner in which we can be ill. It is not necessary to go into the field and pursue, as the papers have been doing for years and years, any advertising of specialists making suggestions that you have such and such an illness, and you had better call while there is time and be cured by so-and-so. (Applause).

Second. It is absolutely lacking in scientific knowledge in that it seems to ignore the role of the toxins and toxemia—those are pretty hard words for all of you, possibly very hard for some of you. Toxines means poisons which we develop in ourselves; toxemia means the diseases which result from the development of these poisons; and these toxins and these toxemia produce 99 per cent of all the so-called psycho-neuroses and psychosis: and as they are poisons, it is necessary that they should be treated with remedies.

Third. In the state of New York, and in a large number of the states of the Union, the practice of the clerical clinic is criminal practice, contrary to the laws of the state. Any man who practices it makes himself liable to arrest, fine, and imprisonment upon conviction, and in my humble judgment, it is not necessary for the reverend clergy, even for the right reverend clergy, to set an example of defiance to the laws of our state. (Laughter and applause). In our Morning Prayer and in our Evening Prayer we pray for those in authority, that they, "knowing whose ministers they are, may above all things seek God's honor and glory." It is well that our practice should follow our precept.

The fourth objection is that the clerical clinic deals with one remedy, and that is hypnotism, and if the conscience of the medical profession is worth anything at all, it is worth this condemnation, that hypnotism is dangerous to a degree. Its powers for doing good are slight, its possibilities of evil to body and soul and to spirit are enormous. (Applause).

The clerical clinic asks us to divide the responsibility. The doctor makes the diagnosis and turns the patient over to the clergyman; the clergyman treats him; the doctor goes around in the fall and says, "How is my patient? He had made the diagnosis in the spring. He says 'How is he getting on?'" Every competent physician knows that scientific treatment means treatment from day to day, not in the spring and then again in the fall. In order that

treatment may be intelligently administered, it must be regularly administered.

It is necessary upon the part of the reverend the clergy, to meet the scientific men of the day upon the ground on which we can have fellowship with them. If I understand the perspective of these men, you are requested to give up this irritable, unscientific dogma, and when you have got through, unless I am mistaken, you have been asked to give up the dogmas of the Incarnation, the faith of Christianity. (Applause).

REV. JOSEPH A. LEIGHTON, PH.D.

THE REV. JOSEPH A. LEIGHTON, PH.D., Professor of Psychology in Hobart College, Geneva, N. Y.—I speak on this subject not as a mental healer nor with reference to the Emmanuel Church movement. I have been asked to discuss the subject particularly from a psychological and philosophical standpoint. In the name of psychology, I wish to make one or two disclaimers.

First, with reference to the remarks of Dr. Swentzel. I do not think that psychological questions have been taken under the wing of the Church. Psychology is not a nostrum, nor a school, nor an art, however good. Psychology is a science. No science has ever flourished under the wing of any Church, as a science. No disrespect is meant to the Church. Science pursues its way independent of Church convictions. Psychology no more creates facts and processes of mind than physics the principle of gravitation. Psychology discovers for us.

In reference to certain remarks of the last speaker, I wish to make a disclaimer with regard to certain identifications of some prominent psychologists as to the denial of the freedom of the will. I know Professors James and Münsterberg—neither of them deny the freedom of the human will and neither of them is a materialist. (Applause).

That brings me to my first point. It is assumed from the remarks of the last speaker that whoever asserts the interdependence of the mind and body must be a materialist. Not at all. The mind and body are the same. As a matter of fact, the whole study of the condition of mind, as related to the condition of the nerve system and brain in increasing complexity, shows that the higher the degree of nervous organization, the higher the type of mind, the proof that mind and brain are interdependent. Another proof is the correlation between lesions of the brain and mental disease, and that there is a constant time relation and the relation of degree between the manifestation of nervous energy and the processes of thought. Mind and brain are so closely connected that while, on the one hand, we can contrast them, we say mind is unextended, brain is extended in space. We cannot divide the mind from the body and the brain, as they are absolutely interdependent. That is the basis, in fact, of any true psychology, for whatever there may be in the practice of mental and physical healing.

As to suggestion, it works every day. Man is by nature a suggestible animal. The ladies' hats change through suggestion. We are influenced constantly by the suggestions given us by our parents, our teachers, and all those whom we admire. A sane and rational man may, under the influence of a mob, by suggestion, commit some terrible monstrosity on the negro.

Suggestion may come from something you read, or it may be something in your own mind. It may be auto-suggestion, or, as when it comes from someone else, hetero-suggestion. In normal suggestion, the individual only reacts to the idea suggested to him in so far as that idea falls in with the guiding principle of his life as a moral and rational being. Someone in the rear of the room might suggest that I should stand on my head on this platform. I should reply to this suggestion that it is incompatible with the purpose for which I am here. (Laughter.) In abnormal suggestion, the individual gives himself over to every random suggestion. There are facts in our normal lives which are analogous to this. Many of you have felt the sudden impulse to throw yourself down. You immediately repressed it, and then did something else. In abnormal cases, there is a weakening of the power of the rational and personal consciousness over these influences suggested from below.

REV. DR. SAMUEL McCOMB.

THE REV. DR. SAMUEL McCOMB, associate director of the Emmanuel Movement, closed the debate and replied to the various critics. He said that the chaotic state of the public mind on the question of psychotherapeutic treatment was faithfully reflected in the addresses to which he had just listened. He was, however, specially concerned to deal with the remarks of Dr. Hopkins. In condemning the Emmanuel effort Dr. Hopkins was condemning the medical profession, of which he is himself a member, for not a single step had been taken by the leaders of the movement without the earnest sanction and co-operation of their medical colleagues. To say that the effect of the work in Emmanuel would be to spread nervous disorders, was simply to utter an unmeaning paradox. People came to Emmanuel to breathe an air hostile to every type and form of mental and physical ailment. As to the theory that nervous troubles are caused by toxins or poisons in the body, that was a pure speculation and denied by many of the most distinguished nerve specialists of our time. After all, the great question which is to be asked is: Does the theory work? That is the question which the modern philosophy of pragmatism asks on the assumption that what proves to be useful in practice is true in theory. A very striking example of the value of

the Emmanuel work was seen in the recent catastrophe that swept away the whole of Chelsea. Many poor people who escaped the fire, crazed by their experiences, sunken in deep despair, and incapable of sleep even with the aid of powerful opiates, came to Emmanuel Church and found their first natural sleep for many days in the Emmanuel clinic. It is true that physicians recommended their patients to go to church in order to get sleep, but these patients came on week days. If the minister of religion was known to be able not only to speak the word of God to normal humanity in the ordinary services of the Church, but was clothed with power to bring relief to disordered minds and souls as he went about his daily duties, he would be a much more welcome visitor to the sick room than he is at present. The Emmanuel Movement has the approval of some of the best minds in the medical profession in America. It commends itself to all who are interested in the Christian religion, and because of these facts its future seems to be assured; and under some form or other it will yet prove to be a great blessing to the entire Church.

WEDNESDAY MORNING.

THE CONSTRUCTIVE VALUE OF THE HIGHER CRITICISM.

REV. L. W. BATTEN, D.D.

REV. L. W. BATTEN, D.D.—For many years we have heard of the destructive character of the higher criticism. The term is here used in the popular sense wherein results of critics rather than method of operation is referred to. It is freely admitted that the higher critic has gone about with a slaughter weapon in his hand, which was not directed against the Bible, but against erroneous theories which had arisen in an uncritical age. The critic was influenced by a search for truth, and truth is always positive and not negative, constructive not destructive. Higher criticism is a method of investigation perfectly at accord with intellectual freedom. The speaker illustrated the function and work of the higher critic by citing several concrete cases, one of which is as follows:

"There is a Hebrew tradition that there were just twelve tribes of Israel. That tradition took root in Christian thought, and was exalted to a position of sanctity so that only an impious hand would dare to touch it. The higher critic wants to know upon what evidence this venerable theory rests. A patient exploration of the material reveals pretty serious difficulty. Jacob indeed is credited with twelve sons, and they are the traditional heads of the tribes, and if this were the sole witness, our way would be easy; but there are many other lists of the tribes of Israel, and they show that the tribes are arranged in twenty different orders, that there are altogether fourteen different names found, five of which do not occur in all the lists, viz.: Joseph, Ephraim, Manasseh, Simeon, and Levi. Even in Rev. 7 there is a list of the tribes, very wearisome to read on All Saints' day, and of doubtful appropriateness to that beautiful festival, in which list we find both Joseph and Manasseh, but neither Ephraim nor Dan. Now the study of these lists furnishes essential evidence, and it is evidence not to be disposed of in the cheap and easy way so long tolerated in an unscientific study of the Bible. That evidence shows that the history of Israel is not the story of a body compacted of units which from the days of Moses were constant, but rather that of a number of more or less independent bodies, now holding together, now pulling apart, and with nine, not twelve, elements that were constant.

"Now the critic is perfectly sure of his evidence; if one talks about the twelve tribes of Israel, he must directly ask, What twelve? And there is no answer except by disposing of some pair of the five I have named. The facts may be cold and cheerless to the traditionalist, but there they are, and no conclusion is worth anything that ignores them. There is freedom to hold what opinions one will, but not a freedom to distort facts for the sake of a theory. That, I take it, is a characteristic of a true intellectual freedom."

The higher critic looks facts in the face.

"Among the greatest constructive values of the higher criticism is its enabling us to interpret the Bible in terms of human experience. If we want to understand the Scriptures our study must be based upon a knowledge of man and of God. Inspiration is perhaps as necessary to the reader as to the writer, to the hearer as to the speaker. Jesus said: 'He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father' (St. John 14:12). The Christian world has not taken this prediction very seriously, indeed it has interpreted the Bible in a way flatly contradictory to Jesus' promise."

"As a mere matter of speculation it is difficult to see why God should reveal Himself at first hand in ages long gone by and only at second hand in the age current.

"I have seen drunkards reformed in a Bowery mission, drunkards who were literally picked but of the gutter. Well, I had to deal with drunkards, too! But, alas, for my ignorance and blindness, the result was that I might as well have folded my hands in impotence. Such I fancy has been the experience of most of the clergy in our Church. Our method was dignified and impressive, and served to keep in the straight way the man of strong will who needed no repentance; but to the poor, helpless victim of a craving quickly overmastering a weak will, we could offer nothing but a straw at which he clutched in vain. But now Christ's message to

go and sin no more has been heeded, and we can put the spirit of God in control of the feeble spirit of the drunkard, and send him out to lead a sober, righteous, and godly life. The works the Master did we may do also."

Treating of Old Testament manners of healing, as of Hezekiah, and the raising to life of the dead child by Elisha, he said of the former:

"In spite of the supernatural claimed for this incident, and which the critics are accused of taking out of the Bible, my friend Dr. Worcester, who is also both prophet and physician, has accomplished works of healing more marvellous than that of the Judean king," and the latter he interpreted by suggesting that the prophet helped "to establish artificial respiration and circulation," the child not being really dead.

After all, the final test is experience. Does higher criticism prove actually to have constructive value? I have been teaching the discipline for eighteen years. The great majority of students approach the subject with a decided hostile spirit. The hostility proves to be unenlightened, the fruit of transmitted prejudice. After a little while the accumulation of evidence bears down the prejudice, and the hostility is generally displaced by an enthusiastic friendliness. And what is vastly more important, I have never known a case in which faith was wrecked or even imperilled by accepting and using this method. Quite the contrary, I have seen many times the signs of intense relief which comes with the unbinding of the traditional burdens heavy and grievous to be borne.

REV. ERNEST M. PADDOCK, RECTOR EMMANUEL CHURCH, ALLEGHENY, PA.

REV. E. M. PADDOCK.—These are the conditions in which the literature of decidedly the greater part of the Old Testament has arisen. First, as the larger planets attract the asteroids and meteors, so histories, prophecies, and poems have picked up in their course many stray bits of literature. Secondly, as these ancient books were passed down from age to age, new editions, new redactions, were made to render them satisfactory to new times, new conceptions, new morals, new views of God and man. Thirdly, new authors found they could secure a reading public with less difficulty by assuming old names.

Now to the student, what is the result of such methods of handling literature, history, poetry, and law? There can be but one answer—confusion. Now we are in a position to consider the value of higher criticism.

I. Higher criticism adds intelligibility to history. The critic attempts to separate the various authors, sources, or strata of narrative contained in each book. In Genesis, for instance, there are three strata of narratives. Frequently discrepancies intrude. A few examples of dove-tailing of the same events here are mentioned. Thrice a son is promised to Abraham; three times Isaac's name is connected with laughter; twice Hagar is driven from Abraham's tent; twice she arrives at a well in the south; twice an angel comes to her to comfort her; twice the town of Beersheba is named; twice Jacob changes the name of Luz to Bethel; twice he receives the new name Israel; twice the Tetragrammeton Jahwe is revealed to Moses, etc. We find the same literary phenomena running through Exodus, Numbers, Joshua, and Judges.

The critic must disentangle the various webs that are woven around the history. This process brings us up closer to the contemporary witnesses, and makes real the times and character of the past. History becomes intelligible and vitalized. It lives again with a freshness and a delight that only original sources offer.

II. Higher criticism fills up many lacunae in history, literature, and institution. Before historical criticism changed the complexion of the books of the Bible, certain glorious epochs absorbed the entire attention of the student. Such were the Mosaic, the Davidic, the Isaianic, and the Jeremiah-Ezekiel periods. The Exile and Post-Exile ages were perfect blanks. But the higher criticism has proved that God never left Himself without a witness in the life of that wonderful little people. This redistribution of Hebrew literature is surely one of the greatest services of higher criticism.

III. Higher criticism takes the sting out of many of the unmoralized acts and commands attributed to Jehovah. Whatever may have been the value of Leviticus and Deuteronomy to the Jews, we to-day recognize these books have no authority in the new dispensation. But there are many other sections of the Old Testament which are being read at our Church services and taught in our Sunday schools. In some of these sections God is represented to have issued commands which, according to the Sermon on the Mount, are, to say the least, unfatherlike. As we listen to each Old Testament passage, our Christ-trained religious and ethical consciousness criticises it. Christ and His teaching must be our norm, not Moses, nor Elijah, nor Jehu. If the religion of the Old Testament was the complete revelation of God, there would have been no need for the Incarnation. And the Incarnation has brought such a sublime conception of the All Father, that we cannot close our eyes when other less noble conceptions of God meet us. And these less worthy descriptions of God certainly confront us in this early stage of Revelation.

Thus, in conclusion may I ask, Has the higher criticism then any constructive value? It has.

First, when one uses it to illuminate many otherwise dark and confusing sections in the greatest literature of the world. Secondly, when one seeks its aid to fill up and out periods of dearth in Hebrew

history, and let it demonstrate that God has ever let the candle burn in Israel, if sometimes it is only a flicker. Thirdly, when one employs it to interpret ethical teachings which are at variance with the Sermon on the Mount, and it points out to us that the harshness, cruelty, and barbarity are only on paper. Then I claim that every lover of those sublime, magnificent personalities of old Hebrew history will look upon higher criticism as an invaluable and indispensable aid in the appreciation of the Holy Scriptures.

REV. LESTER BRADNER, PH.D.

The REV. LESTER BRADNER, Ph.D., rector of St. John's Church, Providence, R. I.—It may not be too late to enter a protest against the term "Higher Criticism." It is arrogant, for lower criticism may be as destructive as higher. We speak of the value of constructiveness which starts out with a few fundamentals. No architect who sketches a column or window is doing constructive work. When he begins to build, he is constructive. Constructiveness means the correlating of a certain period. Go back to our Lord's age, to allegorical methods. The constructive powers of this have the value of carrying a Christian message. Then comes another period, of certifying one particular message. In the succeeding period, it was apostolic authorship in the New Testament.

We pass to the post-Reformation period, which was dogmatic and lay in the accuracy of Scripture. The reconstruction of history is reality about religion. The human element is a legitimate and distinct part of God's revelation to man. The intention is to show how God has proceeded to raise a structure to which man may resort.

Human reason connects the conclusions in regard to the past. The fathers, the schoolmen, have used human reason. The permanent presence of reason is the keystone of Christian thought. All knowledge of Divine things is an attempt of the human mind to translate the knowledge of God's will.

One age does not pronounce finally upon the truth. One age corrects another in biblical criticism. Critical processes have gone on for 150 years, have gone on unhindered. It is said the existing critical analyses of the Pentateuch do not agree, but all admit the existence of the books.

There is literary dependence in modern methods.

The second corollary is, the expectancy of a developing process. Each book of scripture interprets some other. The reconstruction of Hebrew history is a triumph. So in the New Testament, the unfolding process establishes the constructive value of Biblical criticism.

REV. H. E. W. FOSBROKE, PROFESSOR AT NASHOTAH.

PROF. FOSBROKE.—Higher criticism, in the realm of the Old Testament, presents a familiar picture. It reveals the power of assimilations. Criticism and archaeology have combined to limit interpretation.

Israel was indebted to the complex life with which it was surrounded. The cultus used at the high places rested on a common Semitic basis. Even the ceremonial of heathen rites shows the sinfulness of sin. All life became instinct with moral value. Religious truth increasingly became incorporated in human life.

This religion of Jehovah had value because of its close relation to human life. This religion conquered, not because of its exclusiveness, but of its inclusiveness. The heartbroken to whom Hosea preaches may be contrasted with the God of Jeremiah.

This religion of a petty nation established its God as the God of the nation. Truth alive and operative compels our homage. The essence of revelation is found in the spirit which lies behind the institution. We are not concerned with defending a story, but in recognizing the truth in it. The intimate relation of priestly legislation is now appraised at its true value. They set before common people the name and nature of God. The deep religious devotion of the Psalter breathes the spirit of the law. The priestly institution must possess tremendous power for good. Behind the law, we discern the feeling of the human heart for God.

The Bible is the great classic of religious experience. Even a glass may give us a glimpse of man's recognition of God. Prophet and Psalmist have made clear what was erstwhile in man's thought. As our spiritual horizon is widened, we confess that this is the Word of God.

REV. W. D. MAXON, D.D., RECTOR OF CHRIST CHURCH, DETROIT, MICH.

REV. DR. MAXON.—I have been told that all here are on one side of the subject. The fears of higher criticism have been dispelled, but some things have been overlooked.

I object to the terms "higher" and "lower" criticism. There is "higher" criticism which illumines and helps. But there is another, in which the spirit is purely intellectual, and some of it destructive and dangerous. There is a tendency to take out the supernatural from the Bible. The extreme intellectual critic of the New Testament has argued that our God is not an historical person. In Germany, to-day, there is a tremendous contention for the very life of Christianity. Seventy years ago, the destructive criticism said: "Either Jesus Christ created the Church, or the Church created Jesus Christ."

REV. HENRY TATLOCK, D.D., RECTOR OF ST. ANDREW'S CHURCH, ANN ARBOR, MICH.

DR. TATLOCK.—I think that the defence of the scientific study of the Bible stands on the same ground as that of any scientific

study. It rests upon the idea that truth is the best thing, better than tradition or authority, if they do not rest on truth. The scientific study of the Bible has led to the cry of "danger." The Copernican system, geology, and evolution were called dangerous in some places. The only dangerous thing is error. We are living in a scientific age. The people who are kept out of the Church are those who have lost the idea of the Bible our forefathers held, and have not assimilated the modern living book. I do not believe in authority with a string to it.

WEDNESDAY EVENING.

THE CIVIC MISSION OF THE CHURCH.

REV. WILLIAM SHEAFE CHASE.

REV. WILLIAM SHEAFE CHASE.—Among hindrances to the Church's work that have come from her neglect of her civic mission, were enumerated:

1. There has grown up a widespread idea that America is a free but not a religious country, and that Christianity is not recognized by the government, any more than Mohammedanism or Buddhism.

2. We have seen the idea promulgated by earnest men that our public schools should be absolutely secular.

3. We have allowed the management of politics and the selection of party candidates to fall into the hands of a few irresponsible men.

4. Because of betrayals of stewardship on the part of the boss and of the so-called Christian voter, we find that the laws regulating the morals of the State, affecting gambling, liquor selling, theft, and the social evil are made and enforced very largely by men who are outside the influence of the Christ spirit.

5. Another result of this condition of things is that the influence of Sunday as a day of rest, refreshment, education, and worship has been greatly weakened.

6. Because the accepted theory of the separation of Church and State forbids any concerted action for proper legislation and any effective demand for the enforcement of law, the moral and political influence of the Church has come to be despised by the political managers, who are more anxious to get the vote of the saloonkeepers and gamblers than of the churches.

There are three reasons why the Church has not done more to meet the social evils of our times:

(1) Because the Church leaders have been too busy defending Christian truths against the new forms of skepticism, which have arisen with the new discoveries in astronomy, geology, the doctrine of evolution, the new theories in mental and moral philosophy, and literary and historical criticism which has claimed to have destroyed the foundations of the biblical narrative.

(2) The social changes which have followed the wide spread of scientific, philosophical, and commercial knowledge, the use of power machinery and the industrial revolution, have come so thick and fast that the leaders in the Church have not been able to become acquainted with the facts and the principles involved and have felt that they could not deal intelligently with these most important subjects in their ethical and religious aspects, and have therefore confined themselves largely to an expounding of abstract Christian principles.

(3) But in addition to this lack of knowledge and want of experience, the average clergyman has found his influence confined to the limit of his parish. The forces of vice are organized on a large scale, have large sums of money at their command, and rush with vast pecuniary, political, and personal influence to repel any onslaught he may make single-handed against some social disease-spot.

There are three things which the Church must carefully avoid in the discharge of her civic mission.

1. She must not disturb public worship by bringing into the preaching political partisanship or the advocacy of measures on which good men radically differ because of differences of temperament or party allegiance. The advocacy of remedial measures should always be characterized by a Christian consideration for the rights of the other man's judgment and conscience.

2. The Church must not seek office or to exercise civil or political power except in a disinterested way, or attempt to do the work of the city or state officials. She must not become a law-and-order society to do the work which the police are paid and sworn to perform. But she may take means effectively and in accordance with the law to rebuke the police, mayor, governor, or judges who are false to their oaths of office and who have betrayed and corrupted their city's or country's law.

3. The Church must not strive to unite Church and State.

The duty of the Church to the State may be stated under six sub-divisions.

1. The Church should clearly teach that the State and Church are both divine institutions, of which there is only one head, Christ, who is the King of humanity and the Son of God.

2. It is the duty of the Church to go to the legislature and ask for such laws as seem to her wise, for the more just, religious, financial, material, or personal relations of men. If the laws of the State are disobeyed and nullified by the wilful and corrupt negli-

gence of officials, it is her duty to go frankly to them and make her proper legal demand, and if her righteous request is not granted, she should take the proper legal remedy to secure the proper obedience to the law.

3. The Church to-day must relinquish a little her efforts to get large audiences and numerous members or win large contributions, and do that which seems most necessary to redeem politics and the laws of the State from the hands of wicked men.

4. The Church must aid the actors of the country to have a Sunday free from labor. The labor unions are in favor of this day. The Church cannot consistently do this, however, unless she requires of her own members that they make such sacrifices of their own luxurious comfort and pleasure as will be required to give those in their employ a day entirely free from unnecessary labor.

5. The settlement of the great conflict between capital and labor must come through the adoption and just enforcement of impartial laws regulating all such controversies.

6. The united Churches of the United States should enter upon a great campaign for an amendment to the Federal Constitution to provide for a national marriage and divorce law and for the protection of all the rights of childhood.

Undoubtedly the Church's first duty is to minister to men in things of spiritual faith. But there are other ways than by preaching and public worship. If preaching were enough there would have been no need of the Incarnation. The voice of one crying in the wilderness was not enough. Jesus did more than preach, He gave the healing touch.

HENRY GEORGE, JR.

Mr. Henry George, Jr., readily recalled to everyone who had been present at the former Congress held in Detroit the person and manner of his distinguished father, who, at that time, spoke on the topic, "Is Our Civilization Just to the Working Man?"

HENRY GEORGE, JR.—The Civic Mission of the Church is to propound the divine law underlying civilization; the law of justice, which is the natural order.

This law is that men shall, by applying their labor to land, produce the things needed to satisfy their animal needs, and then rise out of their animal selves to the higher levels of the mind and of the spirit.

Land is Nature's storehouse, and, taken as a whole, is inexhaustible. It is capable of ministering in abundance to every physical desire, so that there shall be no want where men are willing to work. And to guarantee this, the natural order ordains that all shall have equal access to this storehouse; and, as going with this, that labor shall be without let or hindrance, and that no fines, charges, or exactions shall be put upon its fruits. None shall have a right of levy or a right of exclusion, any more than any shall have a right of theft. If any be excluded or have even part of their labor's fruits taken from them, they are robbed, and the divine law of justice is transgressed—the law of the equality of opportunity and the freedom of labor. As the expounder of God's ordinances, it is the duty of the Church to protest and with all its might to assert the natural order.

Yet that this divine law of justice has been transgressed among us is palpable from the wide and widening social disparities; from the superabundance on one hand and want on the other; from the multi-millionaires and the tramps.

We are proud of our material progress; but what of the physical, mental, and moral health of our people as a whole? What of the increase in high crimes and misdemeanors, in insanity, in suicides, in divorces, inversely with the number of births in certain circles? What has characterized the business morals of "frenzied finance," and what the methods of our captains of industry, when one company is sentenced to fines aggregating \$29,000,000? Our politics reveal corruption upon corruption; not the old-time petty spoil of office and little graft, but the huge graft of special grants and immunities.

Whoever will stand forth and say that all these things are by divine intent blasphemes against the Almighty. So far from being of the natural order, they are consequences of departure from that order.

In face of such monstrous conditions, what is the Church to do? Say that it is no business of ours? Or will it turn to charity? Charity is good, but what of justice?

Tolstoy says that the privileged are willing to do anything for the poor—except get off their backs. Is the Church to be hand-maiden to Privilege?

Justice requires us to destroy land monopoly. We can destroy it by taxation—remitting all taxes upon labor and the fruits of labor and in lieu thereof taxing the whole annual value of land into the public treasury. This will force all valuable unused land into use. It will recognize the principle of equal rights in land, while it will in great degree free labor of its present incumbrances. To complete this freedom of labor the public will have to take out of private hands the railways and other functions of the public highways so as to give no individual power over others. By thus opening Nature's bounties to all men equally, by cheapening land which all men must use, by lifting from industry the huge burden of taxation, by removing from politics the power to grant franchises to individuals which now corrupts it, by cutting off the source of great for-

tunes and leaving in the hands of the masses that large part of their labor's fruits taken from them—by doing these things (and what I have proposed *would* do them) we would solve the great social problems that now confront and confound us. Superabundant riches and involuntary poverty would both disappear. Insanity, self-killing, divorces, and race-suicide would be reduced to a minimum. Public morals would improve, politics purify, and our nation become more nearly what was intended by the fathers—a nation of equals.

To preach and strive for this is the civic mission of the Church—not for "peace, peace, where there is no peace"; nor for charity, but for justice—the justice of natural law. If the Church shall do this, she will be as a city on a hill, and become the light of the world. But if she fail of this mission, then for her will flame out on the wall the words: "Thou art weighed in the balances and art found wanting."

REV. WM. WHITE WILSON, D.D.

The REV. WILLIAM WHITE WILSON, D.D., Rector of St. Mark's Church, Chicago, took the place of the Rt. Rev. Chas. P. Anderson, D.D., Bishop of Chicago, as first appointed speaker. He said in substance:

Every organization is strong in proportion to its reserve force. A country is well established and assured of continuance if it has extensive resources. Its continued prosperity depends upon the preservation and harboring of such resources. The grandest convention that ever has assembled in this country is that about to assemble in Washington this week, for that will be for the consideration of the actual and substantial means of sustaining and perpetuating this glorious nation of which we boast. We may be very well supplied with superficial qualities, we may have success on great occasions, we may have all the accompaniments of armed force and military power, but without resources we can accomplish nothing. Back of the material is the moral. The ability properly to use our resources depends upon the moral character of the people. Consequently, we need moral resources of the greatest, and most enduring character. There can be no moral character developed to the extent of sustaining the great concerns of a mighty people without manifest spiritual power. This is beautifully exemplified in the marvellous history of our own country. The spiritual resources of our people have been the great means of our unique achievements. These have been represented by those who stand out conspicuously as the embodiment of what our nation and our citizenship means. The glorious Washington and the noble Lincoln bowed the knee and sought the throne of grace when they had no other place to go to. The Church represents and conserves the spiritual resources, it is the great instrument of supply and of recovery to the nation. In 1865 an experience came to our country, trying to the very death the spiritual life of our people; great strife was at its close; there was a feverish, anxious condition all over the land. A tumultuous mob in Wall Street, ready for any suggestion of violence, was dispersed by the presence of mind of James A. Garfield, who raised his hand, and, in eloquent and ringing tones, sent forth an appeal that stilled the multitude and brought them to a consciousness of something greater and grander than mere violence and even the gratification of revenge, when he said: "Fellow citizens, clouds and darkness are around Him, His pavilion the dark waters and great clouds. Judgment and justice are the foundations of His strength; mercy and truth will go before His face. Fellow citizens, God reigns and the government at Washington still lives." He turned that angry mob into a sober, quiet body of reflecting, loyal citizens. It was the power of the Church impressed on that great occasion. The mighty power of truth conserved and perpetuated by the Church of God, expressed itself and saved the nation from a horrible calamity.

There may be corruption in politics, a difference in opinion with regard to policy, organizations of party strife, but beneath it all there is a consciousness in the hearts of the people that no matter how parties are, there is an over-ruling Power who has the country in His keeping. (Applause).

REV. FREDERICK EDWARDS, RECTOR ST. JAMES' CHURCH, MILWAUKEE, WIS.

REV. FREDERICK EDWARDS.—The question of the Civic Mission of the Church must be appealed first of all to the authority of Jesus. In examining the Gospels, we find that Jesus defined His mission, not by the word "Church," but by the phrase, "The Kingdom of Heaven" or the "Kingdom of God." When we say "The Kingdom of God," it suggests a certain set of images, and when we say "Church" this word calls up a different set. And is it not true that the ideas which we associate with "The Kingdom of God" have less to do with Gothic architecture and boy choirs, and more to do with the fields and sky and the work-a-day affairs of men? Now, it may all have been in the Providence of God that the names got changed, and the conception narrowed and intensified—if you will—to questions of Apostolic Succession, Sacraments, Bible, guilds, theology, and all that we associate with the present institution of the Church. God may have been preserving something very precious in this casket for the benefit of future ages. And yet it is true that the phrase, and the atmosphere of Jesus, as we find it in the Gospel, suggests something slightly different, and that some of us can throw ourselves with more enthusiasm into the thought of bringing the Kingdom of God into the world than we can into the prospect of making all the world

Protestant Episcopalians. And it seems to me if there is to be any change of name in the future, descriptive of our mission, there can be none better than that which Jesus originally gave it.

Now in the teaching of Jesus concerning the Kingdom, we find three elements. 1. Concerning God. 2. Concerning Man. 3. Concerning Society. The first two need not long delay us, because we are mostly agreed upon them. Now comes the third element, the social duty of the citizen of the Kingdom. This, too, is not difficult to understand in its beginnings. The Kingdom of God was not one man and God. It was ultimately to embrace the whole world of men.

There could not be a true theology without a true sociology. A man cannot love God whom he has not seen, says the apostle, unless he loves his brother whom he has seen. These are not the words of Jesus, but they are in His Spirit. He introduced the sociological principle into the Deity itself. God is triune. He is Father, Son, and Holy Ghost, a perfect society. The world is to be brought into the Sonship and the federation of the Spirit. As the Logos is revealed in the works of creation, so the Holy Ghost is to be revealed in a redeemed society. There can be no true individual ethic without a grasp upon God, on the one hand, and upon society on the other. A true theology involves an ethic and a sociology. A true sociology means a theology and an ethic. That is the way in which Jesus linked them together. They were inseparable. You could not have one alone. You must have the three. They were the triune teaching of the Kingdom: God the Father, Man the Son, Society the Brotherhood of the Spirit. It meant the three duties, duty towards my heavenly Father, duty towards myself, and duty towards my brother, I cannot discharge one of them alone or two of them alone. I must carry them on together.

How has the kind obligation been discharged? One may be challenged to find in the Gospels anywhere that Christ taught His disciples to go into politics. Did He not rather say, "Render unto Caesar the things that are Caesar's; and unto God the things that are God's"? Does not this mean that there is a division between Church and State? The Church takes care of the things of the Spirit, which are eternal; the State takes care of the things which are temporal. The Church should keep out of politics. She may build Gothic churches, install boy choirs, maintain beautiful services, administer the sacraments which Christ ordained, organize societies for her missionary duties and social life, take care of the poor, discuss Canon 19, and all these things, which belong to the Episcopal Church as an organization; but she has nothing to do with politics. Christ did indeed teach that we have a social obligation, but it does not go that far.

Such, I take it, is the state of mind of a great many of our people, and they maintain societies in our communities which are about as effective in the municipal affairs as so many dormice. There is something to be said for this. But is it true that Christ drew an arbitrary line somewhere through man's social duties, saying, "These are included within the obligation of the citizen of the Kingdom of God, and these lie without it? Is not this rather the truth, that He taught His followers to Christianize all their duties and obligations, whatever they might be, and that any responsibility which rested upon them became a responsibility of the Kingdom of God? Did He not, in effect, say to the Father: You must be a Christian father; and to the child, You must be a Christian child; to the employer, You must treat your slave or your servant as a brother; and to the servant or slave, You must render your service unto God? This is the principle which seems to me to be plainly written on the face of the Gospel, and which I desire to emphasize in its application to civic life.

Now this simple rule clears up a great many difficulties for us so far as our present obligations are concerned. It is not necessary for us to go into a detailed examination of the relations which the Jew held to his own Sanhedrin or to the Roman power, however useful that might be. It is not necessary to go into a minute exegesis of proof texts, balancing probabilities one against the other. For this much is clear, from our whole sense of the Gospel of the Kingdom, namely, that Christ taught His followers to Christianize all duties they had, even before they sought any others. He did not lead them into the wilderness; neither did He raise an insurrection against Rome; but He told the father to be a Christian father, and the publican to be a Christian publican, and the citizen or the subject to pay his tax and to obey the laws. If Pilate had become His disciple, He would have told him that a part of his Christian duty was to be a Christian procurator. To-day the men of our Churches are citizens of a republic, charged with all duties of sovereignty. It belongs not now to Pilate or to Caesar to say what kind of a government we shall have, where roads shall be built, or what our taxes shall be, but to the ministers and to the men who sit in the pews. Our Christian men are citizens, and they should be Christian citizens. Besides their home relationship, their Church membership, and such voluntary duties in the community as they may have assumed, we find that they are all trustees of a larger institution, fraught with more influence over the lives and liberties of the people, and that is the city itself. They are charged with the expenditure of perhaps several millions of dollars; with the duty of providing sufficient and commodious schools, clean streets and well paved; an efficient police and fire department; the collection and disposal of garbage, ashes, and sewage; the care of the poor and prisoners; perhaps the administration of a water works; and all the great and important duties

which devolve upon a Board of Health. The men who sit in the pews of the church or stand in the pulpit in this land are as much responsible for a good mayor as for a good minister; for a good board of health as a good charitable society; and for the public schools as for the Sunday school. Under a tyranny, a man's Christian duty to the State may be one thing, but in a republic where he has a vote and is charged with all the responsibility of government, it is another. It is his Christian duty to govern as much as it was Pilate's. It is his Christian duty to see that we have honest government, as much as it was the duty of Zaccheus to be an honest publican; and much of the infamous failure of our American civic life lies in the fact that when Christian men were given a chance in history to create and govern a Christian city, they excused themselves by saying that they had married a wife, or bought a franchise, or joined a golf club, or some other personal things; and their clergy, busy in collecting money for Gothic churches and parish homes and current expenses, encouraged them in the idea that politics has no place in the Church. They may not, in a Church; but civic responsibility has a large place in the Kingdom of God, and if the Church has become too narrow a fit for that idea, it only goes to prove what I said at the beginning, namely, that if we must have a new name, let us go back to the name which Jesus gave to His work, because it means so much more.

I am not saying that it is the bounden duty of the rector to get upon Easter Day and preach a sermon on the need of a new drain in the fourth ward, although I have known of situations where the preaching of such a sermon would have been about the best proof that the Church could have given of a resurrection. But there is usually more need of this than there is for his preaching a sermon about bell ropes when the bell happens to need one, or on symbolism when the choir needs new clothes, or on triangles and trigonometry, on Trinity Sunday. It all depends.

But to be a little more specific, now, on this moot question as to how far the Church and the pulpit should go in their effort to discharge their civic duty, two or three things of prime importance occur to me.

One of the first things which our communities need is information. They need a careful survey of the actual conditions, such as they have just made in Pittsburgh concerning the tenement problems and are just inaugurating over the typhoid problem, and which is now being pushed in St. Louis concerning the slums there. The conditions in one city will not be just like those in any other city, but what each city needs is to make a diagnosis of its actual conditions as to parks, slums, disease, schools, milk and water supply, transportation, and many other things. They need not be all taken up at once, but they should each be undertaken in turn and some method devised for keeping the results up to date.

When the facts are known, then will come the consideration of remedies, if they are found to be needed. The question then will be whether fresh legislation is needed, or an increased and more efficient staff, or the encouragement of voluntary effort. At this stage of the discussion it will be important to know what other cities have done in this direction, for it is astonishing to find how many other cities have solved, or are on the way to solving, problems with which our own cities are beginning to wrestle as if they were something entirely new and unprecedented.

Here is a field in which the Church can work, and ought to work, in which it will encounter little or no opposition, save that which comes from the natural inertia of human nature. Why should not our women's societies and men's clubs take up some phase of the problem which seems to be most pressing in our city, either in their own neighborhood alone, or in a wider way, in cooperation with the Associated Charities, the Board of Health, the settlements, or other civic and Church organizations, or the City government itself, as the case may be? Even the most prejudiced and conservative layman who sits in our pews will hardly object to having a survey made, or to the attempt to bring to our own problems the light which the experience of others is able to shed upon it. Why should not our men and women be encouraged to read such magazines as *Charities and the Commons*, and books which deal with municipal affairs and what the world is doing to improve them, and thus become better informed themselves and able to direct others?

Finally, the Church should develop by every means in its power the social conscience of the community. Have we yet gotten to the bottom of the teaching of the parable of the Lost Sheep—how that the Shepherd was not content when he had ninety and nine sheep in the fold, safe and sound, but must be up and away after the one that was lost? When we save a far less per cent of society than that and make them decent and law abiding, prosperous and happy, we think we are doing very well. Have we yet fathomed the depths of the teaching that God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life? Or this, that the Son of Man came, not to call the righteous, but sinners, to repentance?

What have we done? We have brought them the Church in the neighborhood; we have offered them the Sacraments and invited them in; we have held missions and organized societies to bring them in. And then we have felt fairly comfortable, if some of them came and others of them stayed away.

What do we mean by sin? Is not social disease, sin? Is not the

waste of human life in industry, sin? Is not the curse of the saloon, sin? Are not filthy tenements, filthy meats, filthy milk, sin?

How can we rest, then, while there is one harlot in the brothel; while there is one sick who needs medical attention and comfort; while there is one child robbed of its birthright; while there is one man maimed for life and cast out upon his own resources to go down among the social drift to be swallowed up in the abyss? What mean these long bread lines; these lodging houses full every night; these living without sun and without hope?

It means that Christianity has so far failed of its mission; that it has not yet regenerated society and placed it on a sound industrial basis; that it has not yet brought in the Kingdom of God. I care not how much you apportion to individual initiative, or how much to social environment. We must preserve the one and develop the other. But I plead now for the social conscience which will make all causes its own, until it has provided opportunity for all and secured to all the just rewards of his labor, and to all society that it shall be treated humanly.

You say this is hysterics. Nay, this leads not to nervous prostration, but to social crucifixion. This leads to new methods, new attitudes, to a new conscience. There has been enough nervous prostration, the result of the ingrowing conscience, and far too little of the crucifixion which follows from making the cause of the weaker its own. Remember that Christ was crucified for this, and this is the crucifixion which He has left to His Church until she has redeemed His world.

Then, another line along which the Church can do excellent social service is that which I have undertaken to call Hospitality. By this I do not mean the serving of chicken suppers or exchanging dinners with parishioners, but of making men of various stripes of thought welcome. There is no greater delusion in the world than that which supposes that the business man, because he meets so many people, is a tolerant man. He is tolerant of some kinds of things; of personal habits, for instance; of Sunday observance; of special privileges from the city council through which he is able to transact his business a little more conveniently. Along these lines, he will perhaps tell you that he believes in every man's thinking for himself and helping himself. It is the tolerance of the Baltimore lunch and the strap-hanger. But talk to him of reform and new-fangled notions, such as the initiative and the referendum, the imperative mandate and the recall, and he perhaps turns away from it in disgust, and calls it socialism or anarchy, for these are the names of contempt which we now cast upon what seems to be economic heresy, because it is new and unpleasant. There is a Canon 19 operative all through society, and we are all human enough to think that we have the monopoly of truth and power.

The Church has an opportunity and a mission here which is clearly within her credentials. She should be the mediator in society and help to make it possible for men of every shade of opinion and of all social antecedents to speak what is in their hearts, so long as they are fair of speech and not bomb throwers. (It is not necessary that all men should be invited into her pulpits to do this.) In his preaching, the minister should disclose a mental attitude which is hospitable.

Another thing which our municipalities sadly need is leadership. Why should not the Church do something in the way of developing leadership? This lies right in the line of its work and theory. The apostles were leaders. By preaching responsibility and the obligation to make ourselves serviceable to our fellow men and thus to repay some of the debt which we owe to society; by suggesting definitely some of the lines on which the city needs volunteer service, we may be able to enlist such volunteers. And then, why not the clergy themselves furnish more of the leadership then they do? It may be replied that they have already sufficient and more important work to engage their attention; that their especial task is to preach and administer the sacraments; to make parish calls and keep the machine going. Yes! that may be their particular work as professional men. But I don't think the plea holds good. One is not only a minister, but a citizen. As a citizen certain duties fall upon him. I have laid down the axiom that Christ taught that His followers were to neglect none of their manifest duties, but were to discharge them in a Christian manner. Neither does it hold, I think, that civic service impairs a man's religious influence. It sounds contemptible even to state it that way in a so-called Christian republic. There are certain offensive forms of partisanship which a minister may well steer clear of. But civic duty is a service and not a partisan matter. The appearance of the clergy and men of like minds in municipal affairs would help to cleanse them of partisan politics. Along the lines which I have laid down a clergyman may work with perfect propriety and injure his Church in no degree in the minds of right-minded men.

Certainly there is no more magnificent opportunity to-day than there is for the minister who is socially trained. He has, to begin with, the plant, the religious side of his work, the Christian motive to which to appeal; he has the influence of his position and the preparedness of a body of people who can be led into right lines. The community is ready for light and for honest men whom it can trust; the community is weary of partisanship and frauds; and the minister who comes into a community, an expert in some lines of social service; who knows where the facts are and how to organize work; that man can have an influence in the community second to none.

The trouble has been in the past that so many of our clergy have received no training in these lines in the seminary and have acquired none since. They have come into the community helpless, and often foolish, and the Church loses a great opportunity.

I do not say that every man in the ministry should be a social expert. There is room for every type and we can find a place, even in active life, for the man whose specialty is the higher criticism. But every theological seminary ought to offer adequate training along the three lines which I have laid down, and every community needs some men in its ministry who are the superiors of the average man in their knowledge of the social question and in their ability to deal with it.

REV. JOSEPH N. BLANCHARD, D.D.

The Rev. Joseph N. Blanchard, D.D., rector of Christ Church, Madison, N. J., was a volunteer speaker. He said:

If anyone has expressed your sentiments, it is hardly necessary for me to say what I have to say to-night. But I remember so well what I heard the distinguished lecturer of the Ethical Society in New York say not long ago that it has left upon my mind an indelible impression. He said one of the chief reasons why he could not be a follower of Christ was that the mission of Christ was to the individual, and not to society; that the object of Christianity was to make good men and women, not good citizens. I think, after what we have heard, we know that the mission of Christianity is something more than to make simply good men and women; that it is to convert men and women to righteousness. The object of Christianity is to convert the whole of human life. It is the leaven that is to be put into the lump until the whole be leavened. You cannot divide a man into sections, you cannot put his conscience into one part of his life and leave it out of the other, you cannot put a man's conscience into his life in his worship and sacrament, and leave it out of his life as a citizen. The Church that does that may be the Church that has no mission to a world that needs to be saved, not only from unrighteousness, but that needs to be saved from neglect of its brethren.

There was the beginning of a civic eruption in Philadelphia. The people were excited, and the diocesan Convention of the diocese of Pennsylvania was in session. One of the clergymen in that diocese thought that something ought to be done about it. He thought that some expression of opinion ought to be made by the Convention of the Protestant Episcopal Church. He did not know how to introduce the resolution he had in his mind without reflecting either upon one side or the other, and he did not know how to introduce it without being met by opposition from one side or the other. He thought it best to introduce a resolution of this kind:

Resolved, That the Church in Convention assembled thinks, without mentioning any matters, that righteousness ought to prevail in the city of Philadelphia." (Laughter.)

What do you suppose was the result? The resolution was voted down.

Now, when men speak about the civic mission of the Church, what do they mean? That the Church shall be silent, when the one thing for which the Church exists, the duty of promoting righteousness, is denied her? Do they mean that the Church shall be silent because men shall think that she is playing the game of politics, when the only thing for which the Church is worth while is her ability to protect, not life and liberty, but to protect the real thing for which the Church stands, civic righteousness when it is assailed? What I want you to bear in mind to-night, as you go to your homes, is this: That which was said of a distinguished statesman of France; what he did as Prime Minister of France, he did not do as Cardinal. Yes, was the reply; when the Prime Minister is punished, what will become of the Cardinal? When the Church fails in her first duty, which is her duty to the brethren for whom Jesus Christ died, what will become of the Church? What will be the mission of the Church if she cannot protect her true mission in the world? I am tired of safe men. What I want in the Church is unsafe men. (Laughter and applause.) A safe man is the man you can manage. The unsafe man is the man you can't manage. The greatest force for righteousness in this country is the President of the nation. (Applause.) And he is that force because he is nobody's man but his own.

Reports of the discussion of Thursday and Friday are deferred until next week's issue. The subjects of those discussions were:

The Influence of History upon Theology and Religion.
The Relation of Christendom to Heathen Nations.
The Place of Organized Christianity in Modern Life.
The Place of Character in Salvation.

YOU WALK with a friend for years in close, familiar relations, finding every day some new revealing beauty. But as yet you have had only joy and prosperity. One day sorrow enters your life. In the new experience you find qualities in your friend's love which you had never perceived before. It took suffering in you to bring out the rich things of sympathy, tenderness, and comfort which were all the while in reserve in his life.—J. R. Miller.

The Diocesan Conventions.

IN the reports of Conventions printed below, it cannot be said that any matter of large importance is recorded. Progress is everywhere shown and the state of the Church is believed by observers in each diocese to be, on the whole, satisfactory.

PITTSBURGH determined that division of the diocese, which has been mooted during several years past, was impracticable, and the Bishop gave notice that he should probably ask for a Coadjutor to be elected next year. OHIO determined that parish treasurers should invariably be placed under bond. SOUTH CAROLINA arranged for the erection of certain buildings for the Church Home and Infirmary, as a memorial to the late Bishop Capers. This institution is to be removed from Charleston to another part of the state.

Words invariably reassuring from every point of view were spoken by the Bishops in each of these Conventions, which include South Carolina, Dallas, Pittsburgh, Ohio, Kansas City, Harrisburg, Tennessee, and Western Massachusetts. The references of the Bishops to Canon 19 are, as last week, printed together on another page.

HARRISBURG.

THERE was little or no legislation at the convention, in session at Lock Haven, but progress was shown in the Bishop's address. A resolution to the effect that no parish be admitted to union with the convention unless it pays at least \$1,000 a year salary with a house, rent free, was referred to the committee on canons.

THE BISHOP'S ADDRESS.

The Bishop spoke of the movement among men toward a higher standard of action in civic and political life. He reported as to diocesan missions that every church building in the diocese has been used for divine service last year. New churches have been built in Delta, Shippensburg, and Williamstown, a new rectory at Jersey Shore, lots for churches have been secured in five other places. The number of clergy has increased from 53 in 1905 to 68 at present, with four additional to be ordained this week.

CHURCH CLUB MEETING.

On the evening of Wednesday, May 13th, a meeting of the Church Club was held at the Fallon House, followed by a dinner. The constitution of this organization has been changed so that clergymen are admitted as members. Seventy-two persons were present. Addresses were made by Mr. James Lamberton, Rev. Louis Nichols, Mr. C. La Rue Munson, Mr. Harry S. Knight, Rev. Robert F. Gibson, Hon. Thomas L. Montgomery, state librarian, and the Bishop.

TENNESSEE.

THREE important features of the Convention were: first, the placing of the colored work in a separate convocation, where the clergy and laity of the colored people are to work for themselves and then report through a delegate of each body to the Convention. The petition came from the colored people themselves. Considerable progress has been shown during the past year and under the new arrangement further advance is expected. Secondly, the Sunday school work has been put under the charge of a commission, composed of five members, whose duty will be to assist the work in every way. In other words the Sunday school is recognized as a vital part of the Convention. Thirdly, the salary of the Bishop was increased from \$4,000 to \$4,500.

The Convention met at Christ Church, Chattanooga, on May 6th and 7th. On the evening of the 5th, the diocesan Sunday School Institute had its annual meeting, presided over by the Rev. Dr. M. P. Logan. "Uniform Course of Lessons" and a "Diocesan Sunday School Commission" were the two subjects discussed. A large gathering of Sunday school workers was present.

OPENING SERVICE.

At 10 A. M., May 6th, the Convention opened with a celebration of the Holy Communion by the Bishop. The convention sermon was preached by the Rev. William Johnson of Clarksville, on the subject: "The Strength of the Holy Scriptures." At night the Rev. William S. Bishop, D.D., professor of Theology at Sewanee, preached the Otey Memorial sermon, which was a strong presentation of the "Historic Episcopate."

THE BISHOP'S ADDRESS.

On Thursday the Bishop gave his annual address.

"In my last convention address," he said, "I spoke in favor of the plan of giving a missionary Episcopate to the negro race. Before the close of the General Convention in Richmond, however, I felt that

I had good reasons for regarding this plan as dangerous and premature. In the first place I found some of the foremost negro Churchmen emphatically opposed to the plan and they gave me strong arguments against it.

"Secondly—Although I tried to find them, I did not find the negro Churchmen, who, I had been assured, were well fitted for this Episcopate. It may come in time; but the time is not now.

"Thirdly—The published book containing the explanation of the Arkansas plan—so-called—convinced me that the negro missionary Episcopate at this time would lead to the organization of an independent negro Episcopal Church, and that I am not prepared to vote for.

"Fourth—The amendment to the constitution, providing for Suffragan Bishops, with seat without vote in the House of Bishops, prepared and adopted in the last General Convention and to be approved by the next General Convention, seemed to me quite sufficient to meet the present needs of the dioceses which want the work of a negro Bishop.

"Whether I am right or wrong in this matter, I have tried hard to see my duty, and I cannot but feel that we ought to test every possible experiment before we commit ourselves to a system which certainly involves a contradiction of all the known precedents of the Church for eighteen hundred years."

STATEMENT OF OFFICE AND DUTY OF THE CHURCH.

"The Church's duty and office," said the Bishop, "is to bear witness steadily and unflinchingly in the midst of the many temporary and accidental movements, agitations, experiments of the time, to the fundamental fact of man's relation and responsibility to God; and that means God's justice, God's love, and God's truth."

"The Church's primary duty is in the realm of conscience—to educate and quicken conscience, that it may be ready to know and to resist evil; to cultivate the sense of virtue—of all virtues—especially charity, which is 'the bond of all virtues.'"

"The Church's attitude to moral reforms is defined in her character as the witness to God and to the duties and privileges of men as the children of God—and that, not as these duties and privileges are interpreted by any one man or any set of men. What the representatives of the Church—as such—can do is to try to influence the temper and the spirit of those who are engaged in the contest. The Christian Church exists only as the witness of God, and as the education of the human conscience up to the acceptance of, and endeavor for, the one true ideal of human life, that 'we may all come in the unity of the faith and of the knowledge of the Son of God, into the perfect man, into the measure and the stature of the fullness of Christ.'"

THE ELECTIONS.

The officers were, in nearly every case, reelected. The new Standing Committee as it now stands is composed of the Rev. Dr. J. R. Winchester, Rev. J. C. Morris, Rev. H. W. Wells, Mr. M. B. Trezevant, and Mr. R. H. Allen, all of Memphis. A lamentable fact was that two of those elected last year had died during the year. Rev. W. C. Robertson succeeds Dr. F. F. Reese as clerical trustee of Sewanee from this diocese.

The Convention was the best attended in years. The next meeting will be at Calvary Church, Memphis.

WOMAN'S AUXILIARY.

The Woman's Auxiliary of Tennessee met on Tuesday. The Bishop celebrated the Holy Communion and the Rev. Thomas A. Tidball, D.D., professor of Church History at Sewanee, preached the annual sermon. The attendance of delegates was large. The afternoon of the 5th and morning of the 6th were given to hearing reports and transacting business. Over \$2,000 had been raised during the past year, and among other things undertaken was the responsibility of giving \$500 toward the salary of a new general missionary.

The officers present were Mrs. John Shortridge, president, who was elected for the twenty-first time; Mrs. W. H. Du Bose, secretary; Mrs. W. S. Jonnard, treasurer, and Miss Josephine Chapman, secretary and treasurer of the Juniors. Two new branches have been formed during the year, and others being prepared.

DALLAS.

DIOCESAN needs and general missions were the main topics discussed at the thirteenth annual Council, held in St. Matthew's Cathedral, Dallas, May 12, 13, and 14. A resolution was adopted, fixing the amount desired for the fund for the endowment of the episcopate at \$100,000, nearly half of which is already on hand and invested. All Saints' Hospital, Fort Worth, was recognized as a diocesan institution, and the Thirteenth Sunday after Trinity was set aside as the day for an offering to be taken in every parish and mission in the diocese for the maintenance of the hospital. A committee was appointed to secure a charter for, and to arrange all details necessary to the proper organization and support of St. Matthew's Home for Children, Dallas. The diocesan Board of Missions

was requested to bring together into groups such missionary stations and organized missions lying within contiguous territory, as would secure more efficient and regular ministrations; the Board supplementing from its treasury what is lacking in the contributions of the missions to secure priests for the work in the respective groups of missions. Increased offerings over last year's were reported for all diocesan purposes and for general missions.

A practical and helpful sermon was preached by the Rev. C. R. D. Crittenton at the opening service. Later a service in the interest of missions was held at the Church of the Incarnation (the Rev. W. R. Agate, rector), at which addresses were made of stirring quality and hopeful tone by the Rev. Messrs. C. A. Roth, Richard Morgan, W. J. Miller, and J. T. Foster. Dean Moore offered a resolution, which was adopted, looking toward an improvement of published parochial reports appearing in the journal.

St. Mary's College authorities entertained the Council at an afternoon reception and an opportunity was given to inspect the new and beautiful college chapel, recently consecrated. A committee of two clergymen and two laymen was appointed to arrange a programme for the next meeting of the Council, the desire being expressed that provision be made to hold services next year during the Council in every parish and mission within the city of Dallas on a certain night in the interest of missions.

THE ELECTIONS.

The former officers of the diocese were in the main reelected for another year. The Rev. Edwin Wickens, for nearly twenty-five years assistant secretary, declined to serve longer, and Mr. C. L. Kribs was elected in his stead. The new members of the Standing Committee are Dean Moore and Mr. L. S. Smith.

KANSAS CITY.

HERE was an unusually small amount of time spent in red-tape or parliamentary technicalities. The spirit of activity and the desire to do something were dominant. Considerable gains were shown during the year, and the outlook is hopeful.

The Council met in Grace Church, Kansas City, and its session was entirely routine. In his address the Bishop asked that Churchmen would take a world-wide view of the Church and not a local view. Diocesan officers were reelected.

WOMAN'S AUXILIARY.

On Thursday the eighteenth annual convention of the Woman's Auxiliary met. After a corporate Communion and lunch, Bishop F. F. Johnson, Coadjutor of South Dakota, gave a forceful address. The attendance and interest in this convention were unusually good.

CHURCH CLUB DINNER.

At the Church Club dinner, which was given on Wednesday night, two laymen, Dr. Galye and Dr. Pearse, and two clergymen, J. D. Ritchey and J. A. Schaad, presented the following topics: "The Church Dormant," "The Church Expectant," "The Church Militant," and "The Church Triumphant."

OHIO.

SEVERAL important changes were made in the canons of the diocese. The general missionary was made *ex-officio* a member of the board of missions, parish treasurers were required to be placed under bond, and there were also a number of minor changes. There was much discussion of the proposed change in the canons requiring the placing under bond of all parish treasurers, the Bishop himself taking the floor to speak in favor of the change. It was finally carried by an overwhelming majority.

At the opening Eucharist, celebrated in Trinity Cathedral, Cleveland, on Tuesday, May 12th, the Bishop was celebrant. The Bishop delivered his address immediately after, beginning with congratulations on the completion of the Cathedral without debt, and its consecration last September. He said that it would set forth the type of worship of the great Communion to which we belong. He referred also to the gift of the pastoral staff from the clergy and laity of the diocese, on the occasion of the consecration of the Cathedral: "It is," he said, "the symbol of my episcopal authority over you. I tried to express my thanks then; I wish now to make a record of this testimonial. I believe that I can truly say that I have tried to do my duty. I have been peculiarly and happily placed in a group of clergymen and laymen of singular loyalty, and the pastoral staff in my hands is only a symbol of the mutual relationship between us." He urged greater care in handling Church finances, recommending that every treasurer be placed under bond. On general subjects, referring to his observations at the last General Convention, he said that the "Provincial System is gradually formulating itself," but that the matter of Suffragan Bishops, while an interesting one, had grown

out of conditions in the South, and so had little value for us in Ohio, "as we have no race question here."

THE LEGISLATION.

On motion of the Rev. Dr. Brady, a committee was appointed by the Bishop to report to the next Convention on the matter of proportionate representation in diocesan convention. The Rev. Dr. Hopkins introduced a resolution, which was carried, asking the Bishop to appoint a committee to report next year on the legality of the payment of all clerical salaries from a diocesan fund to be administered by the Bishop. Mr. Beatty, a lay delegate from Toledo, moved to constitute the lay delegates to diocesan convention an auxiliary to the diocesan board of missions to cooperate in the work of Church extension in the diocese. It was carried practically unanimously.

The Rev. Dr. Wilkins of Los Angeles spoke in the interest of the \$5,000,000 Relief Fund, and on motion of Dr. Brady, a resolution was passed endorsing the project. Officers were generally reelected.

MISSIONARY SESSION.

At the missionary session on the first afternoon, the Rev. Arthur Dumper, rector of St. Paul's Church, Norwalk, and a member of the diocesan board of missions, gave a spirited address on the subject of "General Missions." Dean Du Moulin spoke on the subject of "Diocesan Missions." He said that the Middle West afforded an unlimited opportunity to the Church. A period of readjustment is going on. Men are reconsidering their childhood affiliations. Such a time is always one of great opportunity for the Church. The Middle West is really the pivotal ground of the American nation.

THE NEXT CONVENTION.

The Convention will depart from the usual custom of meeting in Cleveland next year, and instead will accept the invitation of the Rev. A. L. Frazer, rector of St. John's Church, Youngstown, and meet in that city. St. John's parish will next year celebrate the fiftieth anniversary of its founding and it will also be the one hundredth anniversary of the founding of St. James' Church, Boardman, a rural parish, five miles from Youngstown, of which the Rev. Mr. Frazer also has charge. In early days St. James', Boardman, was one of the important parishes of the diocese of Ohio.

THE BISHOP'S RECEPTION.

On Tuesday evening, during the Convention, the Bishop and Mrs. Leonard gave a reception at their residence, in Euclid Avenue, to the clerical and lay delegates and their wives.

PITTSBURGH.

AT the opening service of the Convention the Bishop confirmed Mr. Henry B. Marks, formerly a Presbyterian minister of Franklin, who was presented by the Rev. Martin Aigner, rector of St. John's Church in that city. Mr. Marks is the third Presbyterian minister confirmed within the last six weeks by Bishop Whitehead, the others being Dr. R. G. Roscamp of New Castle, and Mr. Roger Charnock. Both of these have become candidates for orders, and are now serving as lay readers, and a like course is to be followed by Mr. Marks.

Division of the diocese was finally determined to be impossible under present conditions. A pleasant incident of the Convention was the presentation to the Bishop of a handsome purse containing \$600 in gold certificates, wrapped about with a beautiful purple satin ribbon, which bore the following inscription:

TO
BISHOP WHITEHEAD

With loving remembrances and best wishes for a safe trip to and from London, and a profitable time while attending The Lambeth Conference.

To this was subjoined a list of the donors. Before his departure from the city, the gift was increased to more than \$700. The Bishop and Mrs. Whitehead sailed on the steamship *Merion*, from Philadelphia, on Saturday, May 16th, and expects to return to the diocese by September 1st.

The session was held at Calvary Church, Pittsburgh, and transacted only routine business. Officers were reelected, except that three treasurerships were combined in the person of H. R. Scully.

THE BISHOP'S ADDRESS.

The Bishop indicated that circumstances had so changed during the last two years that the division of the diocese now seemed impracticable, but gave notice that at the next annual Convention he would be compelled to ask for a Bishop Coadjutor.

He made an earnest appeal for the rescue of the Lord's Day from indifference and worldliness; and drew the attention of the Convention to the great need of bequests and legacies, which are to be esteemed not so much a duty as a privilege for all who were able to be liberal towards the Lord's work.

Notice was made of the Pan-Anglican Congress and the Lambeth Conference, and it is understood that several friends of the Bishop have made it possible for him to make the journey to England to represent the diocese at these assemblies.

"The role of monitor is never pleasant; but one matter I feel

called upon to notice. At the last Convention I was besought by a number of lay people throughout the diocese to say something emphatic concerning the breaking of rubrics. Rather than administer a rebuke to the clergy in public, I sent to them a private letter, enumerating various particulars in which I begged them to consider *noblesse oblige*, their Promise of Conformity, and the wish, especially of the older people under their care, that the integrity of the services in the Book of Common Prayer might be preserved.

I grieve to say that again I am asked as the Father of the household, to bring that subject before the minds of my brethren. And in doing so, I can only assure the laity that they must stand for their rights, each one in his own parish, with his own minister; and if they want to hear the Ten Commandments, the Litany, the General Thanksgiving, and the full round of services which the Church has provided, history, both secular and religious, furnishes many examples of protest, which perhaps might be found once more effective. But I verily believe friendly counsel and remonstrance is all that will be necessary in any parish to ensure for all those who are disturbed, gracious and charitable recognition by their spiritual pastors. I am quite unwilling to believe that if the clergy really understand what their people desire, they will continue to offend them and sadden their hearts."

DIVISION NOT FEASIBLE.

The committee on division of the diocese reported that, owing to the large number of deaths and removals in the leading parishes in the northern part of the diocese, which constitutes the part it is proposed to erect into a new diocese, and the business depression and financial stringency all over the country, it would be exceedingly unwise to make any effort at the present time to secure the necessary endowment for the proposed diocese. The committee reported the work in all the parishes and missions in that section to be making progress, that in the missions being especially due to the enthusiastic and painstaking labors of Archdeacon Matthews, who for six months has been giving his whole time and attention to that field. The committee was continued, to report to next year's Convention, but the Bishop gave notice in his address that unless conditions for division were more favorable in 1909 he would be compelled to ask for the services of a Coadjutor.

The report of the Finance Committee gave rise to considerable discussion, and resolutions were passed directing that the secretary of the Convention prepare a new form of parochial report, to insure greater uniformity in returns of current expenses, which form the basis of the assessments made by the committee for the Bishop's salary and Convention expenses. It was also decided that the rate per cent. on all parishes should hereafter be the same, some thinking it unjust that the churches having larger expense accounts should be assessed at a much higher rate per cent. than those making smaller outlay.

The following resolution, with regard to the Bishop's visit to the Pan-Anglican Missionary Congress and the Lambeth Conference, was presented, and adopted by a rising vote:

"Resolved, That as the Bishop is to leave soon on his trip to England, the clergy and laity of the Convention of the diocese of Pittsburgh wish him God-speed, a pleasant journey, and a safe return."

A report of the trustees of the St. Margaret Memorial Hospital, showing that for ten years the hospital had been closed awaiting sufficient endowment to cover all its expenses, brought a resolution expressing the dissent of the Convention in this closing of the hospital and instructing inquiry to be made of the chancellor of the diocese as to whether the Convention is competent to take any action to compel the trustees to open the doors of the hospital, which for ten years has been standing idle.

St. Mary's Church, Braddock, was admitted into union with the Convention, making the number of parishes in that condition seventy.

At the missionary session, a new canon on missions was adopted after considerable discussion and amendment, which provides for the division of the diocese into two archdeaconries, to be coterminous with the boundaries of the present convocations; each is to have its own Archdeacon and missionary board, with a common treasurer, the laying out of the work in each archdeaconry to be in the hands of the Bishop, Archdeacon, and missionary board of the same. A board of adjustment is also part of the machinery to be used in determining the proportionate amount of the total contributions received that shall be used in each archdeaconry. This board of adjustment is to be composed of the Bishop, the two Archdeacons, the two secretaries, and one presbyter and one layman from each archdeaconry. The Archdeacons hereafter are to be chosen by the Bishop from three presbyters whose names shall be submitted to him by the archdeaconry, and are to hold office for three years. The present Archdeacons are, for the archdeaconry of Pittsburgh, the Rev. L. F. Cole, and for the archdeaconry of Erie, the Rev. D. B. Matthews.

AUXILIARY MEETINGS.

On the evening before the Convention, the Church Club held its annual meeting, when the following officers were chosen to serve for the ensuing year: President, Mr. C. E. E. Childers; Vice-Presidents, Messrs. G. M. T. Taylor and N. P. Hyndman; Secretary, Mr. Southard Hay; Treasurer, Mr. C. S. Shoemaker; Trustees, Messrs. J. W. Chalfant, H. Du Puy, and E. T. White; Lay Chaplain, Mr. John Proven; Historian, Mr. H. R. Scully. After the business meeting a reception

in the Rittenhouse parlors was tendered the Bishop, and clerical and lay deputies to the Convention, and the historian of the Club read a paper on "Current Church Topics."

In connection also with the assembling of the Convention there were two conferences held for laymen, one in Calvary parish house on Wednesday evening, and the second at Christ Church parish house, Allegheny, on Friday; which latter was addressed by Mr. Eugene M. Camp.

SOUTH CAROLINA.

THE opening service was in memory of the late beloved Bishop of the diocese, Dr. Ellison Capers, and included a memorial sermon, preached by the Rev. W. B. Gordon, president of the Standing Committee. The Council decided that as a memorial to Bishop Capers, the main and central building of a new group for the Church Home to be erected should be known as "The Bishop Capers Memorial Building of the Church Home and Orphanage of the Diocese of South Carolina." Subsequently a committee, of which Bishop Guerry is chairman, was appointed to raise funds for this purpose.

Chief among the work of the Council was the preliminary passage of an amendment to the canon, striking out the word "male" in the canon giving the qualifications of electors at the Easter Monday parish meetings. If this is ratified at the next Council, thereafter women will have the privilege of voting at these annual parish meetings, if so allowed by parochial by-laws.

The Council met in St. Philip's Church, Charleston. Bishop Guerry read his first annual address shortly after organization. Except for the section relating to Canon 19 printed on another page, it dealt entirely with diocesan matters and included an eloquent tribute to the memory of the late Bishop, who, he said, "was not the Bishop of a few Episcopalians, but of the Catholic Church, which includes among its members all who have been baptized with water in the name of the Trinity." Bishop Guerry suggested the form of the memorial adopted by the diocese, as stated above. He declared the negro work within the diocese to be in such shape that "the outlook is most encouraging." He was especially glad to see the numbers of white clergy and white lay women who are ready to assist in that work. He urged that a native ministry be raised up and said that since his consecration in September he had received assurances that at least four young men of great promise and ability have expressed a desire to study for orders.

THE LEGISLATION.

Eloquent resolutions memorial to the late Bishop were adopted. The registrar of the diocese told of old parish registers and other documents of great historical value which have been unearthed and put in safe keeping during the past few years through the efforts of this officer, Mr. J. I. Waring.

With respect to the Church Home and Orphanage mentioned above, certain changes were suggested by the trustees. It has outgrown its present quarters in Charleston. The plan is to move the institution to some point in the state where industrial features can be developed. This will be carried out in connection with the Bishop Capers memorial.

A seal was adopted for the diocese according to the design suggested by Dr. Robert Wilson who is an expert on heraldry. By action of Council, if it be confirmed next year, the title of the General Missionary will be changed to Archdeacon and presidents of the Convocations from Archdeacon to Dean. Officials were generally reelected.

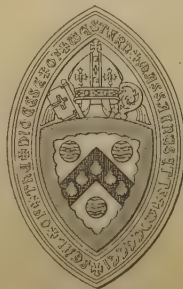
WESTERN MASSACHUSETTS.

HERE also there was only routine business transacted at the diocesan Convention. A seal was adopted. The Pyneon arms, that is, the arms of the founder of Springfield, the see city

of the diocese, served as a basis for the seal, which is shown in the accompanying illustration. Five counties of the diocese are displayed in the five escallopp shells, symbols not only of pilgrimage from mother country, but also of the Church in the five counties baptizing in waters that spring throughout the diocesan field.

The Convention was held at Christ Church, Springfield, beginning on Wednesday of last week. The Bishop reported three new missions established and a new Sunday school. He observed that although the diocese as a whole showed growth, the number of Sunday school scholars had not materially increased; that each parish should endeavor to have an endowment, also that one should be started for the diocese for the purposes of regular diocesan expenses, of buying and holding land for future church buildings, and of making loans to struggling missions.

Officers were reelected.



THE BISHOPS ON CANON NINETEEN.

THE BISHOP OF PITTSBURGH.

"Intended by its promoters at the outset to be relaxive in its provisions, the amendment met with various experience in its transmission from the House of Deputies to the House of Bishops and back again, and finally from committees of conference, so that it emerged at last a *restrictive* measure, and cannot truthfully be cited as relaxive at all. This has been unfortunate for many reasons. . . . It has been made so painfully manifest that the canon makes more trouble at home than it can possibly gain of unity and Christian feeling abroad, that I think most of the Bishops are agreed that it will be wise to exercise carefulness. . . . I, therefore, have decided that in this diocese the occasion must be very evidently special, and the person invited must be one who is an expert in some particular department of civil, missionary, or secular life, whose counsel is desired because of such qualification; and not because he is a religious teacher. That, it seems to me, eliminates the questionable element; rightly does no injury to any Churchly convictions; is plain and sensible; and enables us to make use of advice, instruction, and exhortation in all directions, which I believe the amendment to the canon really had in mind. And it must be noted that the initiative must be from the Bishop himself on all occasions in which any clergyman may desire to avail himself of the amendment, with reference to any person, whether a communicant of this Church or not."

THE BISHOP OF WEST TEXAS.

One of the most important acts of the General Convention was the amendment to Canon 19, by which it was made possible lawfully to invite Christian men not ministers of this Church to make addresses in the church on special occasions, by permission of the Bishop.

A great deal has been said in the Church papers, by the editors and others, to cloud the meaning of this canon and practically to nullify it. But I take it that the canon is perfectly plain, and means exactly what it says, no more, no less, so that "a wayfaring man, though a fool, need not err therein." It is now possible with the consent of the Bishop to permit proper men, laymen or clergymen, who are not members of this Church to speak in our congregations, not regularly, but specially, as the occasion may seem to justify. It had been done before without law, it may be done now by law.

The effect of this canon is to remove one of the chief causes of unfriendly criticism against our Church, as being bigoted and exclusive; at the same time our people and the clergy are alike protected against any evil that might arise from a free interchange of pulpits at the whim of any congregation or rector. The matter is now in the hands of the Bishop, where it ought to be. The liberty has already been used to advantage in this diocese, and I hope that the clergy will apply to me from time to time, on really "special occasions," for the application of the canon, that an object lesson may be presented in all our parishes, to call attention to the change made in our Church policy by its enactment. The wise and brotherly use of this liberty, in my judgment, ought to be productive of the highest good in uniting us more closely with the Christian brethren with whom we have so much in common, from which will spring that brotherly love which must precede all possibility of reunion.

THE BISHOP OF HARRISBURG.

"Extreme partisan Churchmen on both sides have seemingly tried to misinterpret it. It is not so broad as many wish it were, nor so narrow as others would make us believe. It regulates that which before has been irregularly done. The 'address' which it permits is not a sermon or exposition of Scripture. For the delivery of this in our churches, examination and ordination by the Church are necessary. The minister, be he Roman or Protestant, who speaks under this canon in our churches, does it only, as Canon 19 says, as a "Christian man"; that is, a layman. The other and significant and limiting word is 'special.' Special occasions mean out of the ordinary, unusual. The regular Sunday services of the Church are certainly not special. On some patriotic or civic occasion; in times of war, pestilence, flood, or famine; at college or school commencements; in the aid of foreign or domestic missions, hospitals, orphanages, homes for the blind, etc., it may be permitted, the Bishop's consent having been secured beforehand, to invite Christian men who can speak helpfully on the special subject to be discussed. So far as I can ascertain no idea of what is called "exchange of pulpits" ever entered the minds of the Bishops, when, on motion of the Churchly and learned Bishop of Tennessee, they consented to the passage of the additional clause which has apparently been so much misunderstood. As Bishop I do not expect to grant many permissions under the new canon, and only when the event is really special. In the end I think the working of the new law will be found beneficial and not injurious."

THE BISHOP OF LONG ISLAND.

In regard to Canon 19, as it was first proposed in the House of Deputies, it was distinctly an "open pulpit," giving to the clergy the right to invite any whom they considered Christian men to preach in their churches. In committee, it was amended by necessitating

the approval of the Bishop. In this form, it came to the House of Bishops. Their subsequent action can only be understood by remembering that this canon came to them as approved by almost an unanimous vote. Only eight dioceses voted against it in the clerical and three in the lay order. It seemed to many of us as if the very ground were shaking beneath our feet. Could it be that this American Church, which had in the past sacrificed everything for Apostolic Descent, was now to deny all its history? Seabury and White and Provost and Claggett had braved the dangers of the sea, and yet greater danger of persecution and unpopularity on their return, to bring to the American Church the true succession of the Episcopate. Could it be that this gift was now to be set at naught by the General Convention?

It was not so intended. The men who advocated the change had in mind the delusive hope of promoting Church unity by this concession to the ministers of the denominations. They made a distinction which was unreal between the prophetic and the priestly functions, a distinction which is not recognized in the Ordination of Priests. There the power is given to them to administer the sacraments and to preach: "Take thou the authority to preach the word of God and to minister the Holy Sacraments in the congregation where thou shalt be lawfully appointed thereto." If the ministers of other religious bodies are to preach or speak in the churches, it must be only by such delegated and reflected power as is often given to laymen. I yield to no one in my respect and honor for the men who are preaching the Gospel outside of our communion. I recognize the greatness of their work and am honored oftentimes, when occasion arises and when the cause is a common one of protecting morality or defending our mutual faith, to stand beside them or to follow their leadership. But this Church of ours has something which they have not—the descent from the Apostles, or what we call the Apostolic Succession, which gives its validity to our Orders and our Sacraments and imparts its stability to our doctrine. As Bishop Lightfoot says at the end of his great essay on the Christian Ministry: "If the facts do not allow us to unchurch other Christian communities differently organized, they do at least justify our jealous adhesion to a polity derived from this source." Nor do I believe that this Church of ours will lose by this loyalty to its principles. We stand to-day in America for the highest ideal of Christian unity, unity which is by no means mere good fellowship, but is founded on the sacred and true traditions of Christianity. I know not when unity will come to divided Christendom; but when God in His own way and His own time shall bring it about, I believe that the Church will be the meeting ground of all those who seek the Apostles' doctrine and fellowship. The great Roman Catholic Church, which has recently had its centennial in New York, is going through at the present time upheavals of thought which must soon, I fear, produce revolution. The Greek Church shows signs of waking up to its responsibility and claiming its freedom from state control. And the best representatives of Protestantism are watching with sympathy and reverence our orderly ways and loyalty to Apostolic truth, and are looking to this Church as one which holds the allegiance of its people through its own allegiance to the Gospel faith in the God-Man Christ Jesus. It is no time now to throw away all this advantage in the mere following of a sentiment, when any day we may find that American Christianity will unite on the worship and doctrine of the Prayer Book.

But, perhaps, some one would ask, "Why do you, as Bishop, holding such views, consent to any action under Canon 19 in this diocese?" My answer must be that the Bishop's function is only to interpret the canon. The canon has been amended and passed by the General Convention. It has thus become the law of the Church. Arbitrarily to set it aside as of no force or obligation in the diocese of Long Island would seem to me to be action far exceeding the powers committed to me at my consecration. But the canon does give to each Bishop the duty of deciding when and how the canon shall be applied. Accordingly, I desire to lay down certain principles which shall be my guide and which will, I trust, appeal to the clergy and laity alike as reasonable and as giving a wholesome understanding of the whole question.

First: The "Christian men not ministers of this Church" who speak under this canon in our churches do so as laymen. They must not wear the official dress of the clergyman. They must not take part by officiating in the service as ministers or reading prayers or benedictions.

Second: Those who speak under this canon must confine themselves to such topics as are not distinctly doctrinal or controversial. They must understand that they are not commissioned to deliver any message which should in any way controvert the Church's teaching.

Third: The occasion must be a special one. The regular Sunday services are not to be regarded as special. The occasion must be such as can reasonably be called special, either on account of the time the service is held or the object for which the congregation is assembled.

Fourth: The permission must be asked of the Bishop before the invitation is extended. The Bishop must never be placed in the embarrassing position of one who must go against his better judgment or else run the risk of wounding the feelings of men whom he respects and honors.

The great prominence given to this alteration of Canon 19 in certain quarters has seemed to me to justify this explanation of my own position. There has been a great misunderstanding about the

canon, which was amended by the House of Bishops and the General Convention with the desire to put a stop to certain irregularities which had crept into the Church, and which seemed to defy condemnation under the canon. The wording of the canon has now no ambiguity, in one sense at any rate, and no sophistry can conceal the fact that on the Bishop and him alone must rest the responsibility for all these special services in his diocese.

THE BISHOP OF DALLAS

declared emphatically that he would issue no license to any layman not a communicant of this Church.

THE BISHOP OF WESTERN MASSACHUSETTS.

"The expression 'open pulpit' used incautiously by speakers to the House of Deputies' amendment, was caught up by the press and applied by the popular voice to the proviso as finally adopted. This is a misnomer and has proved unfortunate in the issue, causing a wrong impression on the public mind and, I feel, for much of the subsequent misunderstanding.

"As a matter of fact, the new enactment is really restrictive beyond previously existing canons, for now permission granted to Christian men to speak on special occasions in the church is distinctly limited, and placed exclusively in the power of the Bishop, whereas hitherto, by the interpretation of reputable canonists, ministers and others might legitimately be asked by the clergy upon occasions to make addresses in the churches; and some priests took advantage of such opinion without consulting with their diocesan, or seeking his approval. . . .

"In these days of scientific study of social questions, when those who are busy parish priests must necessarily be ignorant of much and have inexact knowledge of many things, why should it not be for edification to have the specialist contribute of his store to quicken zeal for civic righteousness or promote some cause that cries out for justice, the righting of wrong, the advancement of public morality, addressing Church people assembled for this specific purpose?

"The canon safeguards the rights of the Church's clergy in their priestly and prophetic office conferred by ordination. None but they can officiate in our church buildings or for the congregations. . . .

"An almost hysterical state has been artificially excited by the exaggeration of inflamed imagination on the part of a coterie not so numerous as noisy. This condition has been fomented, let it be said, by the exuberant delight of other-minded men (with the ebullient temper of wanton little boys who dance along the edge of prohibited territory, daring its guardian to touch them), in testing just how far they can go beyond what the canon apparently permits, without the arrest by ecclesiastical authority. Such exhibitions naturally obtain advertisement and are rated much above their worth. In a Church where discipline is not autocratic, it may be expected as part of that easy movement which makes for happiness in the long run. If the loyalty of the clergy and laity cannot be counted upon to preserve the genius of the Church and for what she stands, we are in evil case indeed. I believe it can."

THE BISHOP OF KANSAS CITY.

"The canon is prohibitive. . . . One of the duties of priest and of a deacon, if he be licensed thereto by the Bishop, is to preach the Word. The canon seems, therefore, to forbid preaching as well as other duties of the priestly office by any unauthorized person; and the cry over an open pulpit is not well founded. While there may be a few Bishops or other clergy who would break down the barriers between us and ultra Protestants, as there are a few beckoning us to follow them into the Roman communion, the Church in the United States has not departed from her ancient and Apostolic order; and the 'panicky' fulmination of the extreme party in the Church seems to us unnecessary as well as unwarranted and harmful. . . .

"What is a 'special occasion'? Not one of the regular services provided in the Prayer Book, but some unusual occasion when we assemble to consider a matter of general interest."

THE BISHOP OF OHIO.

The canon "has already caused much discussion and some distress. Now there is given a specific direction to the clergy not to invite denominational ministers into their pulpits without the Bishop's permission. If they do they are liable to discipline. They may not even invite without the Bishop's permission. Practically it means that no evangelistic or sermonic utterance may be given by outsiders at any regular service but only on some special occasion. It emphasizes episcopal ordination more than ever before. The intention of the Convention was evidently generous and kind; it was believed that it would promote closer union. I am doubtful of this. But I am sure that it caused great distress. My attitude in the House of Bishops was that of one who opposed it. It did not pass the House of Bishops unanimously, as has been stated in some of the papers. Be sure that God has not forsaken us; He is guiding us, and if an error has been committed it will be corrected at a future General Convention. I confess to a growing distaste to the amended canon. I feel it to be an unnecessary piece of law-making. It does not tend to greater good. I sincerely hope that the clergy of this

diocese will not approach me under this law. I have been so approached several times, and each time I have declined."

THE BISHOP OF SOUTH CAROLINA.

"I am heartily in accord with both spirit and the letter of the canon as it was finally passed by the House of Bishops. . . . The term 'open pulpit,' which has so often been used to describe this canon, is to my mind wholly misleading, and is calculated to give an entirely wrong impression. I do not believe that the canon was ever intended to encourage an indiscriminate exchange of pulpits, or to justify what has been described as an 'exchange of courtesies' between ministers of different Christian Churches in any community. The 'Christian man' referred to in the canon, 'not a minister of this Church,' must have won his right to speak in our pulpits either by the saintliness of his life or by his distinguished abilities as a preacher, or by his knowledge of some particular field of missionary labor, or because of some worthy and deserving cause which he represents." The Bishop distinguishes between the prophetic and priestly offices.

A CONFIRMATION CLASS.

THIS is from a New England town of 10,000. Confirmed in 1907 and 1908, 68. The sources show the usual diversity, but in this case the conspicuous contributors are the Unitarians and Roman Catholics. The classes were notable in family groups; a grandfather with his two grandsons, two families with the man, wife, and son; a father with his son, a father with his daughter, a mother with her son and a mother with her daughter; two families gave the brother and sister; from another, two brothers; a sister with two brothers; from six families came sisters, two or three; and of all the above, no one person has been counted twice. There was a veteran of the Civil War who has since been made church-warden. There were five Swedes and two Indians; ten persons had been baptized abroad, and a dozen of this class had to be baptized just before Confirmation.

In view of the fact that this parish has had three rectorships each extending for seven years or over, and no rector has presented so many candidates, it would seem right to look for the cause of this present success. The rector attributes it to the prosecution of the Sunday school work, in which there has been a succession of these favorable factors; under one rector, care; under the next, extension; and in the present, intelligent and loyal lay assistance. The result is also due to the fact that several successive rectors have been in hearty agreement in working along the lines given us in the Prayer Book, particularly looking out for the Baptisms and Eucharists. The parish is now able to maintain a popular late Eucharist every Sunday in Advent and Lent, and alternate Sundays the rest of the year. Steady training in individual worship developing in the Eucharists is responsible, more than any other cause, for the large numbers coming to Confirmation.

DO-SAY.

Two brothers once lived down this way,
And one was Do and one was Say.
If streets were dirty, taxes high,
Or schools too crowded, Say would cry
"Oh! what a town!" but Brother Do
Would set to work to make things new.

And while Do worked, Say still would cry:
"He does it wrong. I know that I
Could do it right." So all the day
Was heard the clack of Brother Say.
But this one fact from none was hid,
Say always talked, Do always did.

ANON.

OUR CHURCH needs an advance movement. She is too self-satisfied, too well-content with her comfortable buildings fitted up like elegant parlors, her sensuous music, her easy-going negligence of divine worship, her culture and refinement and wealth, her sloth and self-indulgence. Our so-called stronger parishes are painfully lacking in the apostolic earnestness and simplicity which made the Primitive Church so strong. We need to endure hardness, to get some iron into our religion, to do away with softness and self-pleasing, to bear a manly and womanly part in the irrepressible conflict between good and evil, which was never more violent than to-day. Let us strive, this Lent, after a simpler and less sensuous form of Christianity.—*The Cathedral Chimes*, Quincy.

BEWARE of making your moral staple consist of the negative virtues. It is good to abstain from all that is hurtful and sinful. But to make a business of it leads to emaciation of character, unless one feeds largely also on the more nutritious diet of active sympathetic benevolence.—*O. W. Holmes*.

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES
 SUBJECT—*Life and Teaching of our Lord Jesus Christ*
 BY THE REV. ELMER E. LOFSTROM

HIS SERMON ON THE MOUNT—THE SURE FOUNDATION.

FOR THE SUNDAY AFTER ASCENSION DAY.

Catechism: XXIV. Benefits. Text: St. John 7:46.
 Scripture: St. Matt. 7:13-29.

IN this passage we consider the closing part of the Sermon on the Mount. The opening words of this concluding section give an invitation. Having described the character of the citizens of the Kingdom, their relationship to the world and to the old Covenant, and the motives and characteristics of these citizens, so that there could be no misunderstanding and no coming under a misapprehension, He invites them to "enter in." Yet even as He gives the invitation, He plainly declares that the way is not as easy as that other. There are two ways in life. One is easy and broad, and there are many going that way. The other is the way which He has been describing. It is not an easy way, but it calls to a larger, stronger, better life. The broad way leads to death, and the destruction of all those higher faculties of being which that life of selfishness neglects. The two ways are the way of selfishness and the way of unselfishness; of self-pleasing and of duty; of this world and of the Kingdom. No one can go both ways. They lead away from each other. One goes up, and therefore requires effort. The other is a down-grade. Jesus shows that He knew what was in man when He does not hide the fact that the way along which He summons us is a hard way. We like to do hard things if they are worth the doing. He simply points out that the narrow way leads to life. Going that way, we live the life we were meant to live, we develop as we are capable of developing. While the way is hard, it is worth going.

Verses 15-23 set forth the importance of character. Claims and professions alone are of no value in the Kingdom. Nothing is more dangerous than hypocrisy. This is applied to three classes. There will be those claiming to teach who are doing so from unworthy motives—wolves in sheep's clothing. Then there will be those professing to be disciples of Jesus—those who call Him "Lord, Lord"—but who do not carry out His commandments. And lastly there will be teachers who succeed in doing much in the Name of Jesus, but who at the same time are workers of iniquity. In all three classes the fault is the same in each case. They fail to produce the real character demanded of citizens in the Kingdom. They lack sincerity. They are hypocrites.

It might be worth while to stop long enough to point out that our Lord here warns us that there will be false teachers. These are teachers who claim to be that which they are not. They are wolves pretending to be sheep for the sake of killing the sheep and feeding themselves. This points to one class of religious teachers to avoid. To-day, as there have been in every age, there are multitudes of new "prophets" and religious teachers. These invite people to leave the old ways and go a new way. Jesus warns us against such pretended leaders. They are seeking their own profit; not, like the true leaders, the good of the flock. They would sacrifice the flock for their own advantage. "By their fruits ye shall know them."

Those of the second class warn His followers to be sincere in their professions. The calling of Him, "Lord" is not wrong. But to call Him Lord, and then not to act as His "servant," is to "say and do not." Those who obey Him as Lord will be helping Him to carry out the will upon earth of the Father which is in heaven.

The third class applies to religious teachers and leaders who are not "false" in the same sense as those mentioned in the first class. His words here are meant as a warning to His own disciples and apostles. They are truly sent, and have not usurped their office. They have been His ministers and workers. Working in His Name, they have been enabled to bring rich blessing to those in need. They have succeeded in doing "Many wonderful works." But at the same time they have been insincere. While working in the Name of the Master they have been secretly doing "works of iniquity." At the last day,

when they shall stand before Jesus Himself, they cannot be invited to stay with Him, because of this failure to live the life which they had professed and taught.

Jesus brings His sermon to a close by giving in parable a warning to look to the lasting qualities of the character we are forming. We must look to the foundations. The unseen part must be such as will support the part that appears. This parable shows the foolishness of hypocrisy, inasmuch as Jesus can and does judge, not as man judgeth, but by the heart.

The two houses may have appeared alike. But there was a testing time coming which might easily have been foreseen by the foolish builder. The storm was not something so unusual as not to be expected. The two houses represent two lives. For every life there is coming surely the testing time. The day of judgment will discover the foundations of life. When we come to stand before the judgment seat of Christ, we shall be judged not by the reputation we may have had, but by what we really are. Then we shall reveal the foundation upon which we have been building. If we have been ordering our lives so as to make a fair showing in this life: if we have looked to the rewards of this world: if we have found our satisfaction in material pleasures: what shall we do when all things earthly and material have passed away and we stand before Him who proved that life is only worth the living as it spends itself for the sake of others?

These things may sound rather commonplace, but they have to do with the very foundations of life and religion. They make clear the folly of hypocrisy. They make us realize that in the Kingdom of Jesus, sincerity is absolutely essential. They should make us realize our own helplessness. The best foundation must be laid upon a firm base. The only Rock upon which the foundations of life can be securely laid is Jesus Christ. He here claims a position equal to that of God. We must obey Him as such.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE PRESENT UNREST IN THE CHURCH.

To the Editor of The Living Church:

I DISLIKE controversy. I also disapprove of the expression of one's individual views, convictions, and opinions in letters to the Press. There are times, however, when one feels constrained to do that to which, as a rule, he is averse, and I feel that certain recent deliverances on the part of the clergy of this communion and the Church of Rome have made this one of the occasions.

1. It seems to me that there has come about a feeling of unrest and even panic, entirely unnecessary and unwarranted, and one which evidences not only a lack of trust in the overruling Power of Almighty God, in the divine character of the Catholic Church, and in the soundness of the cause which we all have at heart, but also a lack of good generalship on the part of those who, seeing real or fancied danger to our holy religion, have added to the fears of the people instead of allaying them. In the first place, why should our Churchmen countenance the newspaper phrase of "*an open pulpit*" when, as a matter of fact, there is no such thing in the Episcopal Church, no matter what the Amendment to Canon 19 may mean? Those familiar with the powers which control the public Press well know that the disquieting rumors and the disquieting articles, as well as the use of the term "*open pulpit*" so boldly put in print, are largely the work of Roman Catholics who are doing their best to discredit the Episcopal Church and who have unwittingly been largely helped in this by those who would be her defendants.

Now the Amendment either is or is not against the Ordinal of the Prayer Book and Canon 19, or it is ambiguous. Our Ordinal and Constitutions and Canons stand as the law governing the Ministry of our branch of the Catholic Church, and what they say may practically be summed up in the splendid Preface to the Ordinal, which clearly sets forth the Anglican position regarding the sacred ministry, explicitly or implicitly asserting the ancient Orders of Bishops, Priests, and Deacons,

the Apostolic Succession, by which these Orders are continued, and the divine character of this Ministry.

For reference I quote this Preface as follows:

"It is evident unto all men diligently reading Holy Scripture and Ancient Authors that from the Apostles' time there have been these Orders of Ministers in Christ's Church, Bishops, Priests, and Deacons. Which Offices were evermore had in such reverent estimation that no man might presume to execute any of them except he were first called, tried, examined and known to have such qualities as are requisite for the same, and also by public Prayer with Imposition of Hands were approved and admitted thereunto by lawful authority. And therefore to the intent that these Orders may be continued and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in this Church or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto according to the Form hereafter following or hath had Episcopal Consecration or Ordination."

There cannot be "*an open pulpit*" in the face of this, no matter what the Amendment means, for no amendment can be construed contrary to the plain meaning of the Canons or the Ordinal, and no private views of any one, whether for or against "*an open pulpit*," have anything to do with the matter in question, which is entirely a matter of law. Now the proposition before the Church seems clear enough; (1) if the Amendment contradicts the Ordinal and Canons—the fundamental law of the Church—then it is unconstitutional and must be repealed; (2) if the Amendment does not contradict the Ordinal and Canons, this fact should be so stated and set forth by the proper authorities; (3) if the Amendment is ambiguous then it should be revised and restated.

In any event we fail to see how this Amendment can be construed or used to permit our pulpits to be occupied by sectarians without opening those who ask such permission or who give such permission to a grave offence against the law of the Church, as contained in the Ordinal and Canons, conformity to which was promised at Ordination and Consecration.

The most that can be made of this Amendment is to permit on "a special occasion" (which cannot be Matins or Evensong or the Holy Eucharist, which are regular Prayer Book Services) one called a "Christian man" to make an address.

Suppose the Amendment is abused, suppose it is taken as a dangerous wedge, suppose it is misinterpreted so that in certain places the fundamental law of the Church is broken and persons are intruded into the pulpits of the Episcopal Church who have no legal right, under our Ordinal or Canons, to be there, surely even this should not create such fear and panic as seem to have possessed some. For this is not the only time in our own Communion or in other parts of the Catholic Church that dangerous or ambiguous legislation has taken place and corrupt practice has followed as a consequence, and yet the Church always in the end weathers all storm and comes out triumphantly, since she is "the pillar and ground of truth," built on the Rock which is Christ Himself. (It was a bitter thing for many Roman Catholics to see the theories of the Infallibility of the Pope and the Immaculate Conception of the Blessed Virgin Mary made *dogmas* of the Roman faith, but that branch of the Church for all these unscriptural doctrines is still strong). We need not trust *all* of our Bishops, but we can surely *trust a great many of them*, and these, together with others of the clergy and the laity, who realize the importance of the matter, we may be sure in due time will have the Amendment either repealed or brought into due conformity with the fundamental law of the Church. The recent vote of the Convention of the Diocese of Pennsylvania for all the defeat of the resolution of Dr. Harris was an indication of the strong sentiment in favor of the ancient Order and Practice, and we know many of those who voted against the resolution did so not because they differed from its subject matter but because they deemed the resolution either unnecessary, inadvisable, without any real power, or premature. We think it is the duty of all those in the Sacred Ministry to take a determined stand upon the fundamental law of the Church, as contained in the Ordinal and Canons, but, at the same time, to show to the laity that there is no cause for alarm or for panic. Rather, is it the bounden duty of both clergy and laity to "possess their souls in patience" and to work by prayer, intercession, and wise and guarded council, that they may do their part to keep the Anglican Church faithful to her sacred trust, "High" and "Low" making common cause with one another.

2. Why, however, should this Amendment, no matter what it means, be a reason for leaving the Anglican Church for the Church of Rome? The Amendment in no way touches upon the Catholicity of the Church, for no wrong actions, whether on the part of the Bishops, the Clergy, or the Laity, individually, can do away with our claims to be a part of the Holy Catholic Church or affect the fact of being such. A priest who could lose faith in the Episcopal Church because of this Amendment must have had very little faith in her to start with. Nor does it prove anything that those who pervert to the Church of Rome attack their former mother in the bitter, vindictive way which they do and call her "Protestant." The Anglican Church is not "Protestant" or "Catholic" because some individuals call her so, for we know, and the Church of Rome knows, that the validity of our Orders and Sacraments is not a matter of opinion but *a matter of fact*, and each time that the Church of Rome has attacked our Church as not being Catholic she has been ably answered and her arguments completely refuted. It is most lamentable that priests who have perverted from Rome to our Communion should repudiate the Orders and the Sacraments which they once prized, but their doing so does not make their repudiations right, but, rather, is it an act of blasphemy and sacrilege on their part. One who is weakened in his allegiance to the Anglican Communion by the sensational articles in the public press, or by the perversion of weak-kneed or faithless members to the Church of Rome, or by the abuse of the Amendment so much discussed, is one who is either lacking in understanding of the authority upon which our branch of the Church rests and bases her claims or one who has never thoroughly given his allegiance to the Episcopal Church. Those who have recently deserted us are greatly to be pitied as well as blamed for the grievous mistake they are now making and the bitter disillusion which will shortly come to them.

It seems a rather late date to leave the Episcopal Church for that of the Church of Rome, for the attacks and assaults upon our communion have been beaten back long ago and our position proved to be unassailable: (1) by the appeal to history, (2) by the teaching of our Liturgy, (3) by the grace found in our sacraments, and (4) by the holy lives of those who live in this communion, following her doctrine, discipline, and worship. It has been long ago proved that our Church made no break with the Ancient Church in the Reformation, but was the same Church after that great movement as it had been before, having undoubted descent of the Apostolic and Ancient Church and having preserved the Apostolic faith and practice. Nor has there been a time that the Anglican communion could not boast of some of the most learned scholars and theologians in the whole of the Catholic Church, men whose learning, consecrated to the Anglican communion, proved that this branch of Christendom was fully entitled to their love, loyalty, and devotion. Surely Pusey, Liddon, Carter, and the many who prayed and worked for the Catholic faith in their times, had greater trials than we have to-day and yet they saw no cause for proving unfaithful to that branch of the Catholic Church in which they were placed by God. Nor to-day do the greatest thinkers, scholars, and writers of the Anglican Church find any reason to doubt her position or claims.

If "by their fruits ye shall know them," the Anglican communion can well look around upon the rest of the Catholic world and point to many of her clergy or laity as those who have been preëminently saintly in their lives, a fact only accountable for by their receiving in very truth Divine Grace through *real* sacraments. Nor can we read the theological works or the books of devotion issued by members of the Anglican communion without being impressed by the purity of doctrine and the spirituality in life which are there set forth.

3. The Roman Catholics have attacked (1) our Orders in general, (2) the form of the Ordinal, (3) the intention of the Ordinal, (4) the matter of ordination; but in each case they have been thoroughly answered, to their discomfiture.

But what has the Roman Church to offer in exchange for Anglican Christianity? Why does the Roman Church fault us and attack us? Is it because that branch of the holy Catholic Church is without flaw? Is it because that branch of the holy Catholic Church has no differences of her own? Or is it that, for all our many failings as a Church, we can boast of a purity in faith and morals, a spirituality in life and character, which are superior to that commonly witnessed in the Church of Rome?

We dislike controversy. We dislike to criticise or condemn another great branch of the Catholic Church. We know full

well the holy lives and good works of the Church of Rome and we are thankful that this great body has been such a witness for religion and holds so many countless thousands faithful to their duty. But with a Roman Catholic press and with perverts to the communion faulting the Episcopal Church, it is a duty to take up her defense, and while admitting our faults and acknowledging that many of our clergy and laity are not faithful to their ancient heritage and confessing that the Word is not always preached or the sacraments always administered as our Lord ordained, nevertheless to show that, as compared to the Church of Rome, we have still much to be thankful for.

Surely any regular reader or close observer must know that the Church of Rome has the counterpart of our own troubles, although different in the manifestation. Unbelief, unrest, dislike of authority, desire for novelty, are there also; mediaevalists and Moderns, Nationalists and Ultramontanes, Clericals and Anti-Clericals, Papalists and Catholics are there arrayed against one another. Outward conformity only conceals inward disturbance. Extremists there on both sides are making trouble, some demanding intellectual suicide, others seeking irreligious liberalism. Rome cannot appeal to history, for its witness is against her, in heretical Bishops, in rival Popes, in forged decretals, in quarrels with the English and Eastern Churches, and when we add the decrees of the recent Vatican Councils, no one who refers to the sacred Scriptures or ancient authors or to the Seven Ecumenical Councils will leave the Anglican Communion for the Church of Rome! It is in defense of the Catholic heritage of the Anglican Church against the errors and assumptions of the Church of Rome, that we of the Catholic party in the Episcopal Church should take a positive and definite stand!

Does an Anglican gain by giving his allegiance to the Roman Catholic Church which teaches for *dogmas*, the unscriptural and modern doctrines of the Infallibility of the Pope and the Immaculate Conception of the Blessed Virgin Mary; which celebrates Mass in a foreign tongue; which says a large part of the divine office secretly; which administers the Blessed Sacrament in one kind only, withholding the Chalice from the laity; which does away with loving service, by the promise of indulgence of so many days from the pains of purgatory, for this, that, or the other act of devotion; which practises Mariolatry or the worship of the Blessed Virgin Mary in the most marked way; which makes masses for the dead and other ministrations, only to be had for so much money; which endorses the immoral "moral" system of Liguori and others; which winks at or legalizes the immorality on the part of the clergy in many places; which supports its arguments by Jesuitical teaching and falsehoods, appealing to the ignorance or superstitions of the people, and which has largely only a formal hold upon its members? For those seized with the "Roman fever" we advise a trip to Europe; to France to see Mariolatry, to Austria to see superstition, to Italy to see unbelief, to Spain to see immorality. We have seen at imperial and ecclesiastical Rome, at St. Peter's Church, the greatest irreverence on the part of the Roman clergy, who do not hesitate to laugh, to lounge, to talk and take snuff, or even during the Canon of Consecration; we have seen children play tag unreprieved around the sanctuary of an Italian church, where the Blessed Sacrament was reserved, and we have seen Romanists in parish churches worship in a way which would startle devout Churchmen here, and we have seen no evidence that Romanism is productive of either a purer faith, a more reverent worship, a higher moral tone, than Anglicanism.

We gladly acknowledge the Church of Rome as a great part of the holy Catholic Church, and one whose organization and outward uniformity far excel ours; but we fail to see how any one can leave the Anglican communion or Episcopal Church for the Roman Catholic body, unless he has completely lost his mental and moral poise and balance, is dead to the witness of history, and deliberately shuts his eyes to the true heritage from the past which the Anglican Church possesses.

Philadelphia, Pa., Very faithfully yours,
May 11, 1908. ARCHIBALD CAMPBELL KNOWLES.

TWO NURSES FOR THE PHILIPPINES.

To the Editor of *The Living Church*:

BISHOP BRENT cables for two nurses to be added immediately to the staff at the University Hospital in Manila. The general qualifications are: 1, a good degree of professional ability; 2, sound health; 3, communicant membership in this Church or some Church in communion with it. The volunteer should be preferably between 25 and 30 and should have had ex-

perience in hospital work or private nursing in this country. The work at the University Hospital is largely among the less privileged Filipinos, though Americans and well-to-do Filipinos are also received as patients. At the present time the hospital has thirty beds; plans for enlargement are under way. The work is important, the need is urgent. I will supply particulars to any young Churchwoman who may be qualified and willing to undertake this work, or to any one who may know some one before whom the need may be placed.

281 Fourth Avenue,
New York, May 11, 1908.

JOHN W. WOOD,
Corresponding Secretary.

PROTESTANT PASTORS OR CATHOLIC PRIESTS?

To the Editor of *The Living Church*:

I SHOULD like to call the attention of your readers to what seems to me a strangely inconsistent act of Father McGarvey and his associates of St. Elisabeth's, Philadelphia, in connection with their resignations. Their joint resignation was, according to your news item, published in pamphlet form previous to and distributed immediately after the High Celebration in which they had just participated. This pamphlet must necessarily have been, therefore, the result of joint conclusions reached previous to this celebration. So it seems that even after they had together concluded and were ready to declare that the "Episcopal Church" "has demonstrated herself to be a Protestant Church," they still permitted themselves to affirm that they were acting as priests in the Catholic Church by officiating at Mass in a Church which declares herself to be the "Holy, Catholic, and Apostolic Church." Would not the honest way have been for them to have discontinued every official act as priests the moment they became convinced that they were acting only as "pastors" in a Protestant sect? What, indeed, must have been their thoughts when they stood before the altar and offered that Holy Sacrifice those few minutes before making public their joint conclusions, and to have at the same time believed that this was only another piece of absurd and unreal Protestant ritual? I ask, Mr. Editor, if their action was not akin to Dr. Crapsey's in saying what in other places he denied.

Wasioto, Ky., Very faithfully,
May 16, 1908. SYDNEY GARTH GRAY.

YOU KNOW the realm. It is the domain of philosophy, of art, of religion. In it faith abides, and hope, and the charity that never faileth. From it come these ideas of justice, order, beauty, which, though dressed in coarse raiment of sense, show by their mien that they are messengers from a celestial clime. Toward it fly all longings for good, all aspirations for immortality, as swallows follow the summer. Hints of it fill the intersilences of song with a music sweeter than the notes themselves. Glimpses of it gleam through the sunset when its golden gates swing inward and for a moment stand ajar. It lies within the spirit of man whose skyline—seeming to touch his life far away, but in truth touching it everywhere—is the spirit of God.

This realm has its king. The world has seen Him and still worships His career, which had little of good hap in its glory. In an ass's stall He was born; His youth was rustic in learning and amusement. Adult years brought Him the heavy curse of His own people, and under that curse His brief life staggered homeless and lonely and grief-stricken, with constant presentiment of crucifixion, as if every misunderstanding, ingratitude, estrangement, denial, treachery, and brutal scoff, from Nazareth to Calvary, were a hammer stroke on nails that tore some nerve of soul and fastened the whole quivering life to its cross. Nor was there any relation of outward success to relieve the protracted martyrdom. So far as eyes of flesh could see, its agony was a failure. From first to last, the only garden spot in His career was the one whose grasses mingled their dew with His sweat of blood. Yet this the unhappiest Man of the race has left it His serene conquest of all unhappiness, a supreme legacy of joy. And it was in the very hour when one of His trusted disciples had quit the table of their farewell supper to see Him to death; when he had told His friends that His death-hour was at hand; when the torches of His enemies were kindling for the march of capture, and the night wind came sighing through the open window from the trees in Gethsemane—it was in that hour of extreme darkness, the unhappiest hour in the most unhappy life, that the Divine Man, the Lord of Character, said, "These things have I spoken unto you that My joy might remain in you, and that your joy might be full." "My joy"—the joy of poverty, of disgrace, of sorrow, of loneliest loneliness in a life misunderstood—the joy of stripes and buffets and wounds and a felon's death. For through the gravel and black mud of their and like woes gushes up from the depths of the spirit, where drought never reaches, the pure, rainbowed geyser of God's living waters.—*From The Commonwealth of Man, by the Rev. R. A. Holland, D.D.*

BY THE THORN ROAD

BY MABEL E. HOTCHKISS.

THE village street shimmered like a crystal in its light coating of sleet. To the west, a group of pine trees rose like spires pointed continually heavenward, and beyond that the sun sank in a hue delicate as the heart of a golden crocus. There was something uplifting about it all, thought Philip Owen as he crossed the narrow thoroughfare, and yet how little its chill splendor meant to the average dweller within sight of it.

To left and right lay quiet, comfortable, respectable homes, with just a sprinkling of poorer ones—his first, and newly-acquired parish. How different it was, he reflected, from what he would have chosen! Would anything ever rouse these people out of their dull complacency? Would anything ever touch them emotionally?

Himself country-bred, he had dreamed his dreams and seen his visions in another sphere. In the great cities, he well knew, were want and misery and sin and ignorance calling insistently for trained hands and consecrated hearts. How gladly he would have given his all! How humbly he would have filled a position offering opportunity for eminence, or at least, advancement. And then had come this one call from a people whose mental and spiritual faculties seemed seared, and who had not, apparently, even physical wants that they themselves were unable to supply.

With bowed shoulders he entered his study adjoining the church. The fire burned low, and the door entering into the edifice was ajar. The faint odor of the Christmas evergreens, still in their places, came to him pleasantly. From the altar, stately in its simplicity, looked down the pictured eyes of the Christ. "The poor," they seemed to say, "ye have always with you—the poor in comfort, in insight, in opportunity. Seek them, help them in My Name."

He did not know how long he stood there in the half light. It was so still he could hear the fluttering and cooing of the doves, circling just outside the window. The bare twigs of a young maple tapped against the glass, the snow creaked under the foot of the passerby.

Was he mistaken, or did he hear another sound from the shadows of the pew nearest him?

Startled out of his reverie, he raised his eyes, and saw a small, bony hand grasp the pew-back. Then a dark, disheveled head was lifted, and its owner sat up with the candid yawn of a child, a frayed scarlet cloak, which had evidently served as a coverlet, falling to the floor with the movement.

The yawn changed to a little gasp as her glance fell upon him. She slipped back and eyed him furtively, as a small animal might.

What he saw looking out of the dusk was the sharp, unchildish face of a girl of perhaps ten years.

"I might a' knowed they'd find me," she said, resignedly dropping her thin arms as he approached. "But it ain't no use, mister. I ain't goin' back." She closed her firm little lips with a pitifully mature expression.

He was aware with vague, masculine intuition that some diplomacy was necessary, and advanced an imperceptible distance, clearing his throat.

"What is your name, my child?" he asked, with catechetical solemnity.

"Tilly," she answered, briefly, measuring with her eye the distance to the door, and biding her time. Her voice was frail and had an appeal in it like that of a fallen nestling.

Philip Owen experienced a wave of unusual sympathy.

"You have nothing to fear from me," he said, reassuringly, picking up the coat with a gentlemanly kindness which was not lost upon her.

She sought his eyes instinctively. They were gentle and questioning and so much else that she could not understand that her own dropped instantly before them.

"I ain't done nothin' wrong, mister," she said in a low tone, as if in answer to the question.

"No, no—I trust not," he supplemented seriously shaking his head.

She looked up gratefully, deciding, with the unerring insight of her years, that he was worthy of confidence.

"I'm Mis' Anthony's 'dopted girl," she explained in all the detail, apparently, of which she was capable. "She got me from the city, las' month. I lived with Ol' Moll 'fore the Settlement folks got ahold o' me; an' her an' me usta go to shows an' everythin'. I ain't seen the inside of a show fer six weeks, mister, an' I ain't agoin' to stay. It's too slow. I run

away, an' I'm goin' to git back to town somehow. I only come in here 'cause I was tired."

She drew in her lips again with the unchildish firmness which seemed characteristic of her.

Philip Owen smiled a little ruefully. It was a similar sentiment seemingly, which his own heart had voiced a few moments before. Mrs. Anthony, he remembered, was a dull-eyed, red-cheeked parishioner, who lived perhaps a mile out of the village. It was manifestly impossible to return her stray charge that night, though he felt sure, brief as Tilly's description of her previous life had been, that her ultimate return to even the limitations of the Anthony abode was desirable. But in the meantime, what was to be done with her?

Well, he had been seeking a sociological problem, and he was not a man to shirk an obligation. He bethought himself of old Mrs. Stone, who prepared his meals. Somehow he had not considered her outside of that capacity before; but now that he thought of it, there was a motherly gleam in the faded old eyes, and a charitable smile on the colorless old lips.

Tilly, he was surprised to find, yielded to his plans with little difficulty, her usually ready resources, probably being exhausted. He resolved that he would apply himself to his problem, that he would seek to aid this one humble, child-soul, regardless of the greater issues which were vexing him. To that end he persuaded the child to accompany him to Mrs. Anthony's the following day, and so gleaned a second insight into the life of one of his parishioners, for that lady gathered the girl to her with a sudden brightening of her tired eyes.

"I did the best I could," she explained, with a little sob; "but I know it's hard for her even at the best. There's our new ways, and the change and—"

"She is to stay now," broke in her rector, "and come to me an hour each week, aside from her school work, for lessons, if she may."

So his problem went on, and the winter waned. He gave the child a white prayer book which she admired—the thing he cherished most of his possessions. It was a misplaced gift, he feared; but something within him prompted it. He shook his head sadly at the memory of it, a little later on, for at that time a gold coin which he had had on his desk, disappeared. Tilly probably had the passion for accumulating valuables so unfortunately common to her class, but she must have had the saving grace of shame, for she failed to appear at the next lesson and the one succeeding it. He intended daily to go and see her, but despair was getting the better of him, and beginning to tell upon his health. The little gleams of good and progress he caught occasionally were so slight.

With the springtime, he fell ill; and during a lingering sickness, the only word that came to him concerning Tilly was that a party of girls belonging to her station in life—the "Fresh Air Fund" children—were at the Anthony farmhouse, perhaps undoing his labors of the winter, so far as she was concerned.

There were yet a few weary days after these tidings reached him before he was pronounced able to be up and about. He paced nervously through the room at first, drawing out a bit of paper here and readjusting a book there. Under a heap of magazines on the desk, he suddenly espied the gold coin, and picked it up with compunction. What, then, was the secret of Tilly's absence? He found himself for the first time in many days eager and interested. He had not been permitted the freedom of out-of-doors as yet, but he believed for this once he would disobey and take his footsteps toward the Anthony's.

The little village looked much the same, save in the matter of nature's adornment. At the post office, where he stopped, a business-like letter awaited him. He read it with a fast-beating heart. It was a call to a city parish. A glorious freshness lay upon all the countryside. It gave him a pang of regret, for, of course, he would go. To be sure, there were those who needed him here. Mrs. Stone, and Jared Holmes, the youth who was beginning to follow in his father's doubtful footsteps, and a number of children, and—Tilly.

She was standing in the porch when he arrived, looking after the party of children who were leaving. In her hand she held his prayer book, and her color rose as his eye fell upon it.

"I didn't come to you for so long, mister, because I'd made up my mind I'd go back, after all," she explained. "And when the girls come, I thought I surely would. I get pretty tired of this once in awhile, but it's better, to your way of thinkin', anyhow, than—some things I know. An' I knew if I held this book in my hand, it'd help me not to go."

She lifted her head. The angularity of her cheek, he ob-

served, was gone, and a more wholesome contour had taken its place. The joy of renunciation shone in her young eyes.

He held out his hand with the reflection that "by the thorn-road and none other is the mount of vision won," and a new vow sprang from his own soul: he would stay so long as he was needed.

ANGLICISMS AND AMERICANISMS.

BY CONSTANCE FULLER MCINTYRE.

DESPITE the fact of America's sharing the same language with the mother country, there are many words and expressions used by Americans that have a different meaning in England, or would never be used there at all except by Americans. Kipling wrote a short story about this, wherein serious complications occur, all owing to an American's talk of "boarding" and "flagging" a train. In England, people "get in the train," and unless they had American friends or acquaintances, "boarding the cars" would suggest to their minds nailing planks on tram-cars. The English railway porters call out: "Take your seats, please!" instead of "All aboard!" This latter expression applies, there, only to steamers or ships. Railway stations are never called depots; that word, though rarely used, signifies a wholesale warehouse. A sidewalk is designated "pavement," even where it is of asphalt or cement.

English people do not guess, reckon, allow, or calculate; except where they guess puzzles, reckon up rows of figures, allow their children to do something, or count up the cost of anything. They would either construct their sentences a little differently or use the words expect, think, or imagine.

In noticing a family resemblance, an Englishman would say, "Your daughter looks very much like her mother"; but never "she favors her mother." Nor would he say: "I'll do it right away," but, "I will do it at once."

The old English custom of teaching children to say "Sir" and "Ma'am" in speaking to their elders, which still obtains in our Southern states, is, I think, a charming one. But in England, though "sir" is used occasionally in speaking to an old gentleman, or by boys to their schoolmasters, "ma'am" is never used except by a social inferior to a superior—never among equals, as in our Southern states. In France, on the other hand, one would be considered ill-mannered to say "yes" or "no" merely; "*Non Monsieur; oui Madame*," is the customary manner of replying to everyone impartially. Even in wishing anyone Good-morning, it is decidedly preferable to say: "*Bon jour, Madame*."

The American expression, "A good time," would be rendered in English by "A jolly time," "An awfully jolly time," or "A delightful visit"; just as in Paris they would say: "And were you well amused?"

There was a young American at a London boarding house, on one occasion, whose nationality the other guests were at first uncertain about. They learned it, however, very quickly when, after breakfast, wishing to glance at the morning paper, he asked of someone: "Are you through with the paper, sir?" An Englishman would have said: "Have you finished with the paper?"

The adjective "fast" as applied to girls has a much milder and less obnoxious signification in England than in America. Really nice girls who are gay and go in for a thoroughly good time are sometimes termed in a semi-indulgent, uncensorious tone, "A trifle fast."

"Cute" in England means very much on the spot, and, in an unobjectionable sense, rather crafty. Cunning has a somewhat similar meaning, but is a much less pleasant word to apply to anyone, and would be quite unsuitable where "cute" is appropriate. "Smart" means well dressed and fashionable; not clever. "Bright," used so much, especially in the South, to mean clever or brainy, signifies merely vivacious or cheery in England; a stupid person might easily be "bright" there, if good-natured. When Southerners describe anyone as "a clever fellow," they mean that he is hospitable and companionable—what the French call "*un honnête homme*." In England a clever fellow is one who has distinguished himself at the university or elsewhere, and shown signs of originality or ability in his profession.

"Sick" means, in England, to be sea-sick or nauseated. The words "ill," "unwell," or "poorly" would be used for any other complaint.

Some Americans talk about being "real glad" to see their friends, or, if they are Southerners, perhaps, "right glad," which

has a Shakespearian flavor, and, like many other survivals there, is simply old English. An Englishman would say "very glad," or perhaps "awfully glad" to see you, though as a nation they are not lavish of hearty expressions. The Southern habit of saying at an introduction, almost as a matter of course, "I'm happy to meet you," or "I am glad to make your acquaintance," would have a very unusual sound in England. They would never say there, "I feel like I must go," but "I feel as if I must go."

"Dude" is an American word. English people would say "fop," "dandy," or "a howling swell"; but the latter expression is also used jocularly of anyone who is nicely dressed and looks particularly "fetching." As descriptive of a dude who is also a trifle vulgar, the expression, "an awful bounder," is often used contemptuously, as well as the slangy adjective, "bounding."

"Mamma" and "papa" are always pronounced in England with the accent on the last syllable, though mother and father are more commonly used. English servants do not, as a rule, call children by their Christian names without a prefix—"Miss Mabel" and "Master John."

Candy is known under the generic term "sweets" in England. They understand only by the former word, crystal rock candy, a not particularly toothsome variety. "Dessert" is applied only to the fruit or bon-bon course at dinner, which follows after the pudding or "sweets"—the course known in America as "dessert." Ice-cream is called an "ice," crackers are always "biscuits," the former term being applied only to Christmas fire crackers.

People do not "loan" books or umbrellas, they "lend" them—if they are sufficiently trusting.

Some of the expressions mentioned here may seem rather provincialisms than strictly Americanisms, but they are all not infrequently met with abroad.

FOG.

BY MARIE J. BOIS.

LAST night, while watching the sunset from a high post of observation, I noticed a long, trailing cloud over the Sound; its peculiar shape could not but interest the onlooker, and even while I watched, it rose above the narrow strip of land which separates the bay from the larger body of water, and swiftly filled the whole expanse with a cold, penetrating fog. Just then the New York boat was due, she came in with the fog, still having light enough to make the dock safely; but as she lay there waiting for the tide, the fog rolled in thicker and thicker until she seemed but a phantom of a boat, beginning and ending with one dim little light. How safe she was at her mooring, and how uninviting the ever-increasing darkness seemed! Yet she had to go, creeping slowly in the narrow channel known only to those in charge of her; to go in that very bay where, the year before, she had run ashore under the same conditions of night and fog.

How the whole village had turned out to watch the big boat lying where never steamer had been seen before; what a huge joke it had been! How they had laughed at the mistake made by the captain, and—how sore he must have felt! Surely the heartlessness of the world had once more been proved; his misfortune had given the village a half-holiday. Fortunately for him the rising tide had released him from his humiliating position and given him a chance to redeem his reputation.

And having prayed "for those in peril on the sea," I thought of how true to life that experience of his was. How happy, how *trusting* the soul is *which sees the way*, before which life lies in a broad, smiling expanse. But lo! the fog rises, night sets in, yet it is bidden, "Go forth." How it shrinks with fear of danger and remembrance of past failures. How pleasant it is to be *anchored* while the darkness lasts. Yes, but this is *not* the harbor as yet, it is but a step on the way. Faithfulness to the interests of the Master forbids staying longer than the time allowed by Him. Provided with chart and compass, and in the hands of the faithful Pilot, the soul goes forth on its heavenward journey, watching and praying, no shipwreck is to be feared. Whatever the passage, God grant us all a safe arrival.

WE are not to keep on looking out for the kingdom of God, but to believe firmly that it is come, and to live and act in that knowledge and assurance. Then will it indeed be come for us.—*Harc.*

Church Kalendar.



May 1—Friday. SS. Philip and James.
 " 3—Second Sunday after Easter.
 " 10—Third Sunday after Easter.
 " 17—Fourth Sunday after Easter.
 " 24—Fifth Sunday (Rogation) after Easter.
 " 25—Monday. Rogation Day.
 " 26—Tuesday. Rogation Day.
 " 27—Wednesday. Rogation Day.
 " 28—Thursday. Ascension Day.
 " 31—Sunday after Ascension.

KALENDAR OF COMING EVENTS.

May 26—Dioc. Conv., Chicago.

Personal Mention.

THE REV. MURRAY BARTLETT, lately rector of St. Paul's Church, Rochester, N. Y., has been appointed by Bishop Brent, with the approval of the Board of Missions, as minister in charge of the Cathedral congregation in Manila, to succeed the Rev. Mercer G. Johnston, retired.

THE REV. WILLIAM A. BRAITHWAITE has withdrawn his resignation of the rectorship of Emmanuel parish, Adams, N. Y., and will continue in charge. Steps have been taken to provide him with a rectory, as a mark of appreciation of his decision.

THE address of the Rev. A. E. BRUCE is changed from The Vicarage, Roubeau, Saskatchewan, to Detroit, Minn.

THE REV. J. TAYLOR CHAMBERS resigned the rectorate of St. Paul's Church, Greenville, diocese of Western Michigan, on May 1st.

THE REV. BURT C. CHANDLER has become curate of St. Peter's Church, Morristown, N. J.

THE REV. THOMAS C. DARST, rector of St. Mark's Church, Richmond, Va., has been called to the rectorship of St. Paul's Church, Newport News, Va.

THE REV. HUNTER DAVIDSON has accepted the invitation recently extended to him to become rector of Trinity Church, Hannibal, Mo., and will take up the new work on Whitsunday.

THE REV. HENRY A. DEXTER has entered on his duties as curate of Grace Church, Orange, N. J.

THE REV. BERNARD GILPIN, late of St. Agnes' chapel, New York City, has become rector of Trinity Church, Hoboken, diocese of Newark.

THE REV. ALLEN GREENE, a native of Providence, R. I., where he has lately been curate at Grace Church, has accepted a call to St. Paul's Church at Peabody, Mass., and will begin his duties on June 8th. Mr. Greene is a graduate of the Episcopal Theological School, class of 1905.

THE REV. FRANK W. HENRY has resigned the charge of the congregations at Plandreau, S. D., the Church of the Redeemer and St. Mary's Indian Church, thus leaving a very important work vacant.

DURING June and July the address of the Rt. Rev. FREDERICK FOOTE JOHNSON, D.D., Assistant Bishop of South Dakota, will be care Brown, Shipley & Co. (123 Pall Mall Office), London, Eng.

THE REV. F. A. JOSEPH has resigned Trinity Church, Marshall, Mo. (diocese of Kansas City), and, on the advice of his physicians, will take a prolonged rest before resuming clerical work.

THE Rt. Rev. DANIEL S. TUTTLE, D.D., LL.D., expects to sail from New York, May 30th, on the steamer *Minnehaha* of the Atlantic Transport Line, to attend the Pan-Anglican Congress and the Lambeth Conference. He has taken passage to return on the same steamer from London, August 8th.

DELEGATES TO THE PAN-ANGLICAN CONGRESS.

THE FOLLOWING appointments have been announced since last week:

ALABAMA.—The Rev. E. E. Cobbs, Mr. E. C. Andrew, and Mrs. John G. Winter, all of St. John's parish, Montgomery, and the Rev. W. B.

Allen, rector of the Church of the Holy Comforter, Gadsden.

CENTRAL NEW YORK.—In addition to the appointment of the Rev. James Empringham the Bishop has announced the following: Hon. Charles Andrews of St. Paul's, Syracuse; the Rev. Francis W. Eason of Trinity, Watertown, and Rev. and Mrs. R. H. Gesner of Christ Church, Oswego.

HARRISBURG.—The Rev. Messrs. F. T. Eastment, William Northey Jones, and Louis Nichols; Mrs. Wilson Norris and Mrs. Darlington. Accompanying these, not in an official capacity, are Mr. and Mrs. George W. Atkinson, Mrs. Nichols, Mrs. Eastment, and Rev. William Heakes, Archdeacon of Williamsport, as Bishop's chaplain.

INDIANAPOLIS.—The Rev. Edmund A. Neville, rector of St. Paul's, New Albany. His address in England will be care American Express Co., 5 and 6 Haymarket, London.

MARYLAND.—Rev. Arthur B. Kinsolving, D.D., rector of St. Paul's Church, Baltimore, in place of the Rev. J. H. Eccleston, D.D., who is unable to attend.

NEW HAMPSHIRE.—The Rev. G. LeV. Brine, Portsmouth; the Rev. W. P. Ladd, professor in the Berkeley Divinity School, and Mrs. John W. Wood.

NEW JERSEY.—The Rev. Hamilton Schuyler of Trenton, the Rev. Howard E. Thompson of Freehold, Capt. James Parker of Perth Amboy, and Messrs. William D'Olier, Burlington; Franklin B. Levis, Mount Holly; and William E. Speakman of Woodbury.

PITTSBURGH.—The Rev. Dr. McIlvaine, the Rev. Messrs. Bannister, Aigner, and Alexander; and Messrs. C. E. Childers and W. J. Mullins.

ORDINATIONS.

DEACONS.

ALABAMA.—On Sunday, May 3d, at St. John's Church, Montgomery, MORRISON E. BETHEA and WYATT HUNTER BROWN. The Rev. Bertram E. Brown, rector of St. James' Church, Eufala, preached the sermon, and the candidates were presented by the Rev. Edward E. Cobbs. Mr. Bethea, who had been serving as lay reader at Auburn, will continue there and also have charge of a mission at Tuskegee, and Mr. Brown has been placed by the Bishop in charge of missions at Prattville and Wetumpka and also of the Church of the Good Shepherd, a colored congregation in Montgomery.

MASSACHUSETTS.—At Christ Church, Hyde Park, on the forenoon of Thursday, May 14th, HENRY ERNEST EDENBORG of Hyde Park, who was presented by Archdeacon Samuel G. Babcock; SIDNEY EDWARD SWEET of Grand Rapids, Mich., presented by the Rev. William E. Gardner of Quincy; ALBERT HARRISON EWING of Walton, N. Y., presented by the Rev. George Walker of Canton; and DUDLEY TYNG of Cambridge, presented by his father, the Rev. Theodosius S. Tyng, lately missionary at Osaka, Japan. Bishop Lawrence conducted the service and was assisted by Archdeacon Babcock and the rector, the Rev. William H. Dewart.

MISSOURI.—On Sunday, May 3d, at 7 A. M., the Bishop of the diocese ordained to the diaconate Mr. EDWARD JOHNSTON of the staff of Christ Church Cathedral, St. Louis. The Very Rev. Carroll M. Davis presented the candidate and the Rev. Professor A. Gray of the University of the South preached the sermon. The ordination was performed in the chapel of Christ Church Cathedral. Mr. Johnston is a graduate of the University of the South.

PRIESTS.

ALABAMA.—The Rev. WILLIS GAYLORD CLARK was advanced to the priesthood on Sunday, May 3d, by the Bishop of the diocese. The sermon was preached by the Rev. Bertram E. Brown of Eufala, and the candidate was presented by the Rev. E. E. Cobbs. The Rev. Mr. Clark has, since the 1st of January, been serving as assistant to the rector of St. John's, Montgomery, and will continue there.

MISSOURI.—On Sunday, May 3d, at 7 A. M., the Bishop of the diocese advanced to the priesthood the Rev. CLAYTON EARL WHEAT, in the Bofinger chapel of Christ Church Cathedral. The Very Rev. Carroll M. Davis presented the candidate, and the Rev. Professor A. Gray of the University of the South preached the sermon. Mr. Wheat has been attached to the

staff of the Cathedral since his graduation from Sewanee, about a year ago.

WASHINGTON.—On Friday, May 15th, the Bishop of Lexington advanced the Rev. ROBERT E. BROWNING to the priesthood in the Church of the Ascension, Washington. The Rev. R. H. McKim, D.D., LL.D., was the preacher and the Rev. J. H. Nelms the presenter. Other clergy officiating were the Rev. Messrs. J. B. Craighill, A. S. Johns, G. C. F. Braenahl, W. J. D. Thomas, H. G. England, and C. H. Holmead. The Rev. Mr. Browning will remain as curate of the Church of the Ascension until June 24th, when he leaves for China to work under Bishop Graves. He will be located at St. John's College, Shanghai.

DIED.

BIDDLE.—In the early morning of Wednesday, May 6th, at Calvary rectory, Pittsburgh, ANN E., widow of Hon. Richard BIDDLE, in her 89th year.

From her earliest youth a devout member of the Church, always thoughtful of its needs and with unwavering faith to the last.

May she rest in peace.

CALLENDER.—On Thursday, May 14, 1908, at the Rectory, Laurens, S. C., EDWARD ORMISTOUN CALLENDER, infant son of the Rev. Edward and Estelle Callender.

LITTELL.—At her late residence, 215 West Lanvale Street, Baltimore, Md., on Monday morning, May 11, 1908, SUSAN LEMMON, daughter of the late William Pressman and Susan Lemmon and wife of the late Charles Willing LITTELL.

"He that eateth Me, even he shall live by Me."

MEMORIALS.

REV. DR. PELHAM WILLIAMS.

MINUTE ADOPTED BY THE PRIESTS PRESENT AT THE BURIAL OF REV. PELHAM WILLIAMS, S.T.D., SCITUATE, MASS., MAY 14, 1908.

By the death of the Rev. DR. WILLIAMS, the American Church has lost a priest of profound learning, fervid eloquence, deep piety, and unflinching loyalty to the Catholic faith and Apostolic order. Graduated from Harvard in 1853, he learned the full significance of its motto, *Christo et Ecclesiae*, and in his ministry of more than half a century he bore splendid witness to the Truth as it is in Jesus. His brilliant intellect proved all things and held fast to the essential Good; his sparkling wit played around shams of every sort with unflinching illumination; his heart overflowed with love to all men, making him truly a faithful shepherd in all the fields where he exercised his ministry.

Gratefully acknowledging the inspiration of his good example, we pray God may grant him rest eternal in the regions of perpetual light.

AUGUSTUS PRIME,
 WILLIAM F. CHENEY,
 JOSEPH DINZEY,
 MARCUS H. CARROLL,
 WILLIAM HARMAN VAN ALLEN.

REV. EDWARD W. MEANY, PRIEST.

Very early in the morning of April 27th, the soul of EDWARD W. MEANY, priest of the Church of God, was called away from the life of earth, being 64 years of age, into life immortal.

The Catholic Club of the diocese of Los Angeles, of which society Father Meany was an honored member, desire herewith to place on record an expression of the cheer they feel in their grief for the loss from their midst of a beloved friend; for his life's race was well run; and to extend to his family the heartfelt hope that the sorrow which has befallen them may be brightened by the belief that now has come rest, and his soul is in the hand of God.

Father Meany was born in Virginia, educated in England, and graduated from Oxford, receiving the Order of Priesthood in England. He spent the most of his priestly life in his native land.

In his going hence from us, we who knew Father Meany well realize only too deeply that we have parted with a faithful servant of Holy Church. He was one who loved the sanctuary of the Divine Presence, where, day by day, it was his privilege to offer the pure and spotless Host and the Cup of Salvation, while calling upon the name of the Lord. He was ever ready and eager to preach the Good News to Christ's poor and little ones, and to extend to all who

were brought to him for Baptism, and who came to him to open their grief in the Sacrament of Penance, the pardoning grace of God.

On Easter Even Father Meany exercised the duty of priest in the Confessional, and early in the glad morrow of the anniversary day of our Saviour's rising again from the grave, he celebrated the Holy Eucharist in Christ Church, Ontario, Cal., giving the Body of Christ to many souls. At the Easter High Mass in the same place he preached the love of our risen Lord for the pardoned sinner. Thus it came to pass, according to his own expressed wish, that he was enabled to continue until the end of his days in the active work of the sacred calling.

The members of the Catholic Club humbly pray that the divine blessing of comfort may descend upon both those who were akin to this faithful priest in the flesh, and to his own spiritual children and friends, as well as upon themselves. For him they pray that he may be found worthy soon to enter Paradise, where God is seen, there to praise Him with all saints and all angels forever.

CAUTION.

The following should be added to description of one Peabody, Ellis, Ellison, etc.: A picture from the police department of Cleveland, Ohio, was received to-day, of a man with moustache, and a woman with a full, florid face. Has been readily identified by sheriff and jailer of this county as Peabody and an Irishwoman who was in Utica jail, and discharged about same time as Peabody. She has red hair, and speaks Italian and French, as well as English. Peabody while here and in Rochester had smooth face. So the brethren should bear in mind that he may approach them as a clergyman, smooth-shaven, or moustache and beard, accompanied with woman of above description—or some other.

A. L. BYRON-CURTISS,
Rector St. Joseph's Church.
Rome, N. Y., May 12, 1908.

RETREATS.

The annual Retreat at Kemper Hall, Kenosha, Wis., for Associates and Ladies will begin with Vespers on Tuesday, June 9th, closing with Holy Eucharist on Saturday, June 13th, the Rev. Father Powell, S.S.J.E., of Boston, conductor. Ladies wishing to attend will please notify the MOTHER SUPERIOR.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

WANTED, for the latter part of June and months of July and August, *locum tenens*. Address: The Rev. JOHN W. SWORD, 612 North Forty-third Street, Philadelphia, Pa.

CURATE, Conservative High Churchman, unmarried, young, strong, energetic, with experience and references. Salary \$1,500 and room. New York City. Correspondence confidential. Address E. F. G., care LIVING CHURCH, Milwaukee.

HOUSE-MOTHER WANTED for small boys' school in the East. Should be experienced and mature. Address: C. S. B., care THE LIVING CHURCH, Milwaukee, Wis.

WANTED, a young, unmarried priest as curate in a Catholic parish in an Eastern city. Address: H. N. J., THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED.

GENTLEMAN wishes to study for Holy Orders. He is highly recommended as a teacher of art, French, German, and elocution. Has taught in colleges here and in Europe; desires position to enable him to enter the ministry. W. H. WATSON, 1826 Indiana Avenue, Chicago.

COLLEGE GRADUATE, teacher in Church School, wishes to act as tutor or travelling companion during summer. W. S. S., LIVING CHURCH, Milwaukee.

KINDERGARTNER with experience in first grade work, also teacher of piano, desires position, school or settlement. M., LIVING CHURCH, Milwaukee, Wis.

SITUATION WANTED by young lady as Governess or Companion. Experienced teacher of physical culture. No objection to travel. Address E. K., care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER desires position. Experienced trainer of the boy voice, also with mixed choirs. Excellent references. Address: ORGANIST, LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH.

COLLECTION ENVELOPES dated and numbered in sets of 52, one for each Sunday in the year. Also Simplex System which combines the Current Expense and Benevolent Collections. Send for free offer. W. WILLIAMSON, Whitehall, Wisconsin.

CATHOLIC SERVICES IN LOS ANGELES, Cal. Church of the Ascension, corner St. Louis Street and Brooklyn Ave., Sundays: Low Mass 7:30, Choral Mass 11, each Sunday; Evensong 7:30. Week Days: Low Mass 7, except Wednesdays; Wednesdays at 8. Strangers are cordially welcome.

FOR EXCHANGE: Anthems, Services, Cantatas. D. J. WINTON, Newark, Ohio.

THE CONSTITUTION AND BY-LAWS OF A WOMAN'S GUILD, by Rev. Maurice J. Bywater, North Yakima, Washington. Third thousand; 8 pages; endorsed by several Bishops; used in many dioceses. 10 cents each, \$1.00 per dozen, postpaid.

ORGANS.—If you desire an Organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Read Organs of highest grade and sell direct from factory, saving you agent's profit.

ST. AGNES' CHAPEL EMBROIDERY GUILD. Orders taken for Stoles, etc. Finished Work on hand. Send for particulars to Mrs. THOMAS L. CLARKE, 331 Lexington Avenue, New York City.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

SUNDAY SCHOOL STAMPS.—Send 10 cents for specimen Album and Stamps to Rev. H. WILSON, South Pasadena, Cal.

NIGHTS OF ST. PAUL. A Church secret society for boys. Home Office, 411 Washington Street, Pekin, Ill.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Stoles from \$3.00 up. English silks and designs. Special rates to missions. Miss LUCY V. MACKVILLE, Chevy Chase, Md.

UNLEAVENED BREAD.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: Miss A. G. BLOOMER, Montrose, N. Y.

ALTAR BREAD—Round stamped or plain Wafers; also sheets, square, prepared for fracture. THE SISTERS OF ST. MARY, Kemper Hall, Kenosha, Wis.

BOYS' VACATION AND SUMMER SCHOOL.

A CLERGYMAN, taking cottage on beautiful lake not far from Chicago, will receive into his home during July and August several boys, eight to fifteen years. Coaching, if desired. Address: M. A., LIVING CHURCH, Milwaukee.

HEALTH RESORT.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Ry. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

TRAVEL.

EUROPE.—COMPREHENSIVE SUMMER TOUR—\$165. Experienced management. Other tours at higher cost. Apply at once. TEMPLE TOURS, Box X 3178, Boston, Mass.

MISCELLANEOUS.

WANTED TO BUY an interest in a well-paying drug store in Pennsylvania. Would like to assume entire or partial management of the same on salary. Correspondence solicited. SALESMAN, care LIVING CHURCH, Milwaukee, Wis.

OPPORTUNITY! Investigate our Canadian Lands. They pay 30 per cent. McKIM, Canadian Land Dealer, South Audubon, Indianapolis, Indiana.

FOUNDING A RURAL PARISH.—I offer Churchmen the opportunity to secure good land—\$12.50-\$16.00—in a lake region, convenient to markets. Congenial neighbors and privileges of the Church. ARCHDEACON CHASE, Shell Lake, Wis.

LINEN LACES from four cents a yard. Write for samples, stating requirements. THE IRISH LINEN COMPANY, the Importers, Davenport, Iowa.

WONDERFUL LUMINOUS DOOR-PLATES, can be seen on the darkest night as well as in the brightest daylight. For full particulars drop postal to IMPERIAL NOVELTY CO., Milwaukee, Wis.

WONDERFUL LUMINOUS CROSS, six inches high; shines in the dark with a beautiful blue light. Sent postpaid for 25 cts. IMPERIAL NOVELTY COMPANY, Milwaukee, Wisconsin.

PRINTING 100 CARDS, 50 cts.; 100 letter-heads, 50 cts.; 100 envelopes, 50 cts.—all three, \$1.00 prepaid. Samples free. W. WILLIAMSON, Whitehall, Wisconsin.

APPEALS.

A CLERGYMAN IN DISTRESS.

A clergyman now on a visit in southern Florida for his health, who has served the Church for over thirty years, is temporarily debilitated from labor by sickness. He is without a home or income, has a family of three dependent upon him, and may have to forfeit a small life insurance. He appeals herewith for temporary relief, and his needs are urgent. Reference is given to Dean Spencer, the Rev. B. F. Brown, and Archdeacons Bowker and Pickert of Orlando, Fla. Offerings may be sent to any of the above mentioned clergymen.

CHURCH OF THE INCARNATION, AMITE, LA.

April 24th, about half-past 12 o'clock A. M., Amite, Louisiana, was stricken by a cyclone, resulting in the loss of life and the destruction of property.

The Church of the Incarnation, Amite, with the exception of the chancel, was entirely destroyed. Conditions are such that the members of the congregation are compelled to ask for help from all other generous persons. Without assistance from outside it will be impossible to rebuild. The church at Amite was dear to the hearts of her devoted communicants, and they feel the loss very keenly. Will you please help us?

This appeal is sent out with the sanction of the Ecclesiastical Authority of the diocese. Please make all checks and money orders payable to Mr. Edwin Belknap, Treasurer, Diocese of Louisiana, 503 Morris Building, New Orleans, Louisiana.

Respectfully,

J. W. BLEKER.

Priest in charge of the Mission of the Incarnation, Amite, Louisiana.
Hammond, La., May 4, 1908.

NOTICES.

ANNUAL MEETING.

The annual meeting of "The Society of the Graduates of St. Mary's Hall" will be held on Founder's Day, Wednesday, May 27th, 1908, at 9:45 A. M. at St. Mary's Hall.

Chapel service at noon.

Mrs. WILLIAM D. HEWITT,
Corresponding Secretary.

Burlington, New Jersey.

VISITORS TO ENGLAND, 1908.

Readers of THE LIVING CHURCH who are visiting England this summer, are cordially invited to call at the London House of A. R. Mowbray & Co., Ltd., Church Publishers and Printers, 34, Great Castle Street, Oxford Circus, London, W. (close to Peter Robinson's).

Messrs. Mowbray's Retail Departments at this address (and at 106 S. Aldate's Street, Oxford) offer a unique selection of Religious Books and Pictures for Church people, Church Furniture and Ornaments, Crucifixes, etc.

DIOCESE OF CONNECTICUT.

The Annual Convention will assemble in the Church of the Holy Trinity, Middletown, on Tuesday, June 9, 1908, at 9:30 A. M. The Holy Communion will be celebrated, with part of the Bishop's Address in place of a sermon.

FREDERICK W. HARRIMAN,
Secretary of the Diocese.

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."

Last year

THE BOARD OF MISSIONS

as the Church's executive body for missionary management, spent to administer the world-wide enterprise, six and two-tenths per cent. of the amount of money passing through its treasury. Leaflet No. 912 tells the story. It is free for the asking.

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—\$1.00 a year.

GENERAL CLERGY RELIEF FUND.

There is, for generous Churchmen, opportunity for good without parallel in the purposes of this National Fund.

A large gift, at interest, would lift the ordinary work of the Society up to a basis of adequacy and dignity, and make not only the widow's heart sing for joy, and bring relief and freedom from corroding anxiety to the sick and infirm among the clergy, but would react upon the Church and fill the hearts of the workers with courage and hope in all hard places.

No man or woman making such a gift can possibly foresee many other splendid beneficial results that would follow.

In making wills, remember this sacred cause. Contributions will be held as "Memorial Funds," if so desired. Such gifts will continue to do good through all the time to come.

Legal Title: "GENERAL CLERGY RELIEF FUND," Rev. ALFRED J. P. McCURE, Assistant Treasurer, The Church House, Philadelphia.

JERUSALEM AND THE EAST MISSION.

To the many friends who kindly help the work of Bishop Blyth or who are interested in the work of the Church in the Bible lands and may be present at the Pan-Anglican Congress in London in June:

We are asked to inform you that the annual meeting of the Mission will be held at the Church House, Westminster, London, on Tuesday, June 30th, at 3 P. M.; and that those from over-seas will be especially welcome. The Bishop also hopes to arrange for a day, to be advertised in the London papers, when he will be glad to make the acquaintance of friends from the United States at a meeting in the office in London.

FREDERICK A. DE ROSSET,
Secretary for the United States.

312 East Adams St., Springfield, Ill.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is also placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources.

Our Information Bureau would be pleased to be of service to you.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

NEW YORK:

Thos. Whittaker, 2 Bible House.
E. S. Gorham, 251 Fourth Avenue.
R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Union Square.

BOSTON:

Old W. Jacobs & Co., 1216
Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:

Geo. W. Jacobs & Co., 1216 Walnut Street.

WASHINGTON:

Wm. Ballantyne & Sons, 428 7th St., N. W.
Woodward & Lothrop.

ELIZABETH, N. J.:

Franklin H. Spencer (L. A. Hoffman Son & Co.), 1184 E. Grand St.

ROCHESTER:

Scranton, Wetmore & Co.

CHICAGO:

LIVING CHURCH branch office, 153 La Salle St.
A. C. McClurg & Co., 215 Wabash Avenue.
The Cathedral, 18 S. Peoria St.
Church of the Epiphany, Ashland Blvd. and Adams Street.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

E. T. Jett Book & News Co., 806 Olive St.
Phil. Roeder, 616 Locust St.

LOHMAN ART CO., 3526 Franklin Ave.

Wm. Barr Dry Goods Co., 6th and Olive Sts.

ATLANTA, GA.:

F. De Bray, 28 York Ave.

LONDON:

G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

A. R. Mowbray & Co., 34 Great Castle St., Oxford Circus.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

THE FLOWER SERVICE.

The season is at hand for the annual Flower Service. Sunday Schools that have not used it, should try it this year. It is the most effective way to keep up attendance till the usual vacation period. Enthusiasm during the time of practising the music, and great enjoyment on the festal occasion, well repays the efforts of the teachers. We publish two services, being numbers 68 and 82 of our Evening Prayer Leaflet series. Price at the rate of \$1.00 per hundred copies. Samples on application. Address: THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

ENGLISH CATHEDRALS.

EXQUISITE SPECIMENS OF PLATINOTYPE PRINTING.

12x10 inches, Unmounted, \$1.00 net each.
Beverly Minster (South).
Bristol Cathedral (N. W.).
Chester Cathedral.
Chichester Cathedral (general view).
Christ Church Cathedral and Cloisters, Oxford.
Exeter Cathedral (West Front).
Gloucester Cathedral (from S. W.).
Hereford Cathedral.
Llandaff Cathedral (West Front).
Peterborough Cathedral (Choir).
St. Alban's Abbey (from S. W.).
St. Asaph's Cathedral.

Truro Cathedral (Interior view, showing Reredos and Choir).

Truro Cathedral (from Bridge).

Wells Cathedral (West Front).

Wells Cathedral (Choir East).

Wimborne Minster (N. E.).

Winchester Cathedral (from N. W.).

Worcester Cathedral (from Edgar's Towers).

Worcester Cathedral (Choir).

We have but a very few copies left of the above list, and we are closing them out at half price. We will send any of them postpaid for 50 cents each. They are the finest work possible to make.

THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

BOOKS RECEIVED.

E. P. DUTTON & CO. New York.

The Grey Knight. By Mrs. Henry De La Pasture, author of *Peter's Mother*, *The Lonely Lady of Grosvenor Square*, etc. Price, \$1.50.

A Sister of Marie Antoinette. The Life-Story of Maria Carolina, Queen of Naples. By Mrs. Bearne, author of *Heroines of French Society*, *A Leader of Society at Napoleon's Court*, etc. With Thirty-two Illustrations. Price, \$3.00 net.

Dublin: A Historical and Topographical Account of the City. Written by Samuel A. Ossory Fitzpatrick. Illustrated by W. Curtis Green. Price, \$1.75 net.

Edinburgh: A Historical and Topographical Account of the City. Written by M. G. Williamson, M.A. Illustrated by Herbert Ralston. Price, \$1.75 net.

Diseases of Occupation. From the Legislative, Social, and Medical Points of View. By Thomas Oliver, M.D., F.R.C.P., Physician, Royal Victoria Infirmary, Newcastle-Upon-Tyne; Professor of Physiology, Durham University. Price, \$3.00 net.

JAMES PARKER & CO. London

The Old Testament in the Light of Modern Research. By the Rev. J. R. Cohn, rector of Aston Clinton, Bucks; Sometime Fellow of Jesus College, Oxford.

S. P. G. OFFICE. London.

Two Hundred Years of the S. P. G. An Historical Account of the Society for the Propagation of the Gospel in Foreign Parts, 1701-1900. (Based on a Digest of the Society's Records.) By C. F. Pascoe, Keeper of the Records.

HENRY HOLT & CO. New York.

People and Problems. A Collection of Addresses and Editorials. By Fabian Franklin, Editor of the *Baltimore News*, 1895-1908; Sometime Professor of Mathematics in the Johns Hopkins University. Price, \$1.50 net.

THE YOUNG CHURCHMAN CO. Milwaukee.

The Holy Eucharist. With Other Occasional Papers. By P. N. Waggett, M.A., of the Society of Saint John the Evangelist. Price, \$1.25 net; postage 10 cents.

PAPER-COVERED BOOKS.

LONGMANS, GREEN & CO. New York.

The Historical Character of St. John's Gospel. Three Lectures Delivered in Westminster Abbey in Advent, 1907. By J. Armitage Robinson, D.D., Dean of Westminster.

GEORGE JACOBS & CO. Philadelphia.

The Jewish Question and the Key to Its Solution. By Max Green, M.D. Price, 35 cents net.

PAMPHLETS.

The Teachers' Practical Manual. Consisting of Chart and 1,000 Questions Illustrating the Church Catechism. By the Rev. Walter Archbold, Brooklyn Borough, New York City. Introduction by Hon. Charles H. Fuller, Secretary Long Island Sunday School Commission. (The Church Publishing Co., New York.)

The Twenty-Fifth Annual Report of the Executive Committee of the Indian Rights Association. For the Year Ending December 12, 1907. Printed by Order of the Executive Committee. (Philadelphia: Office of the Indian Rights Association. 1908.)

THE CHURCH AT WORK

MICHIGAN SECTARIAN MINISTERS CANDIDATES FOR HOLY ORDERS.

THE REV. HARVEY S. BUSH, Ph.D., a Congregational minister of Constantine, Mich., was, with his wife, confirmed in Grand Rapids on May 3d, by Bishop McCormick. He is a D.D. from an eastern college and a Ph.D. from Leipsic University, Germany. At present he is at Grand Rapids, assisting at St. Mark's pro-Cathedral; he has become a candidate for holy orders in the Church, and in a week or so will begin work as lay reader in charge of St. Paul's Church, Greenville, Mich.

Three other applications for holy orders in the Church have been made in the diocese since Easter. The Rev. J. H. Feringa, Ph.D., a minister of the Dutch Reformed congregation, who a year ago was confirmed in St. Paul's, Muskegon, has been admitted as a postulant, after doing work as a lay reader in Grand Rapids during Lent. George K. Johnson of St. Mark's, Grand Rapids, has also applied to be received as a postulant; and Mr. Frederick A. Patterson of Kalamazoo has been received as a postulant by the Standing Committee of the diocese.

RESOLUTIONS OF THE MEXICAN CHURCH ON THE DEATH OF BISHOP SATTERLEE.

THE PRESIDING BISHOP has received the following from Mexico:

"The Missionary District of the Church in Mexico being assembled in its second annual Convocation, lamenting the death of the Rt. Rev. Henry Y. Satterlee, D.D., LL.D., adopted the following resolution:

"That the second Convocation of the District of Mexico, now in session, send to the American Church, the diocese of Washington, and to the family of the late Rt. Rev. Henry Satterlee, D.D., LL.D., a profound expression of condolence in our common bereavement by the death of this distinguished Bishop and faithful friend of the Mexican Church.

"SAMUEL SALINAS,
"Secretary of Convocation."

RELIGIOUS SERVICES FOR THE FLEET.

QUITE NATURALLY the Church is taking a prominent part in these services. The Bishop of California is chairman of the committee that has had charge of the arrangements, and the Church's representative on that committee is the Rev. Frank Stone, chaplain of the Seamen's Institute. On the morning of Sunday, May 10th, the service at Trinity Church, San Francisco, was given over to the sailors, the pew-holders graciously relinquishing their rights for the occasion. The preacher was the rector of the parish, the Rev. F. W. Clampett, D.D., and the Rev. Frank Stone and Chaplain Patrick of the navy assisted in the service. There was a good attendance of seamen. In the afternoon at 3 o'clock Bishop Nichols was the preacher at a service held in the large pavilion, corner of Eighth and Market Streets. For this afternoon hour the Rev. Mr. Stone provided service for twenty-one of the warships, sending to each one of them a minister and a band of singers. This in itself involved a great deal of arranging, and is a very interesting evidence of the way in which all religious organizations have worked together for the glory of God and to make effective this part of the welcome to the fleet.

AT ST. ELISABETH'S, PHILADELPHIA.

ST. ELISABETH'S CHURCH, Philadelphia, has been placed in temporary charge of the Rev. Charles W. Robinson, rector of the Church of the Evangelists, founder of St. Martin's College, and brother of the Bishop of Nevada. Mr. Robinson was born at Racine, Wis., in 1872, and received his preliminary education in the Racine public schools. Later he went to the University of Pennsylvania, where he was graduated in 1894. After a three years' course at Nashotah House, he was ordained and appointed assistant at the Church of the Evangelists. On the death of the rector, the Rev. Dr. Henry R. Percival, he was appointed to succeed him.

In assuming charge of St. Elisabeth's, Mr. Robinson has sent the following letter to the parishioners:

"To the Parishioners of St. Elisabeth's Church,
"Well-beloved in Christ Jesus:

"Your vestry has asked me to take charge of your parish as your pastor. This solemn and weighty duty I feel incumbent upon me



REV CHAS. W. ROBINSON.

to assume. My love of the Anglican Church, for which all her priests are spending their lives; my love for St. Elisabeth's—a child of the Church of the Evangelists—and the love of my own priesthood constrain me to undertake this work, the noblest of all works, the saving of souls and the bodies of God's people, by proclaiming the message of salvation, and by helping us all to attain the highest ideal of manhood and womanhood here, and the glorious Presence of God and our Saviour Jesus Christ hereafter.

"From the Anglican Church has come your best thoughts, your highest aspirations and your noblest ideals. Your duty is to give these to others by the same means. To do this, and to carry on the good work your beloved clergy have done in years past, as a priest of Jesus Christ I bid each member of St. Elisabeth's parish to bend your energy and to lend every aid to me and the clergy who may be associated with me, and to your loyal vestry to continue the work of bringing souls to God.

"Many of you I do not know, but I trust to have this pleasure shortly. Some in the parish are, perhaps, ill and have not received their Easter Communion; some few may be troubled or distressed. I am, therefore, enclosing a post-card, addressed to me at the clergy house. If those who are ill will notify me by it, I will gladly call; and to those who need advice or comfort, I will appoint a time to see them in the church.

"All the guilds and societies will meet as

usual, and the services will continue at the same hours as heretofore, with the exception that Matins will be said each week-day morning at 7 o'clock and Evensong at 7:30, but on Fridays Evensong (and a sermon) at 8 o'clock, and on Saturdays at 5 o'clock.

"Your pastor expects to be your friend and confidant. He feels certain that but very few will place themselves among those who 'on the rock' . . . 'for a while believe, but in the time of temptation fall away.' But rather let us pray that each one may be among those who will continue with our Lord in His temptation, and to whom He will appoint a Kingdom.

"With all blessing,

"Faithfully your friend and pastor,
"CHARLES W. ROBINSON.

"St. Elisabeth's Church, May 16, 1908."

Two vacancies in the vestry have been filled by the choice of Mr. Clinton Rogers Woodruff, who is also a vestryman of St. Clement's, and of Mr. George Maltby.

EFFORTS FOR THE FIVE MILLION DOLLAR PENSION FUND.

THE CAMPAIGN for the \$5,000,000 pension fund was inaugurated in Ohio at the last diocesan convention by an enthusiastic address from the general secretary, the Rev. Dr. Wilkins, and resolutions were unanimously adopted pledging the diocese to the furtherance of the work and arranging for the taking of an annual offering for the purpose. Dr. Wilkins stated that his fellow-clergymen of Los Angeles had made personal contributions to the fund and placed in his hands before his departure over \$2,000. The clergy of Ohio are arranging to make their own personal offerings and are hoping to enlist the sympathy and coöperation of the laymen, from whom the bulk of the fund will, of course, be derived. Bishop Leonard in his address advocated it most heartily. The address was considered by a special committee and the Bishop has decided to issue a pastoral upon it.

EASTER COMMUNIONS IN SAN FRANCISCO.

AN EFFORT has been made by the *Pacific Churchman* to discover precisely what was the ratio of communions in San Francisco on Easter. The result shows that at eighteen different altars, 2,659 persons received, which is three more than the number of communicants enrolled as active in the same parishes. Recalling the indefinite number who cannot make their communion on any given date, our contemporary estimates that there are fully 700 communicants in addition to the number mentioned whose names should appear on the active lists of these parishes. This is believed to indicate the return of many persons to the city who had departed or been lost sight of after the earthquake and fire, and the addition of many new persons who have not made themselves known to the clergy.

PRIESTS RENOUNCE THEIR ORDERS.

WE MUCH REGRET to record the fact that the Rev. Charles E. Bowles, until recently rector of All Saints' Church, Ravenswood, Chicago, has renounced his orders and has thereupon been deposed by the Bishop of Chicago. He is said to be about to enter the Roman communion. Father Bowles has been a most useful priest in Chicago, where his ministry has always been one of high ideals. He was ordained deacon in 1892 and priest in

1893 by the late Bishop McLaren, and has spent his entire ministry in Chicago.

Late press dispatches from Philadelphia, apparently authentic but which we have been unable positively to verify, state that six other members of the "Companions of the Holy Saviour," Fathers McGarvey, Cowl, Hayward, and McClellan, late of St. Elisabeth's, Philadelphia; Edgar N. Cowan, who was recently acting chaplain at St. Gabriel's, Peekskill, N. Y.; and Otho W. Gromoll, lately rector at West Pullman, Chicago, have similarly made their submission to the Roman authorities; and that the Rev. A. S. Cooper, late missionary at Wuchang, China, in the district of Hankow, and the Rev. S. W. Fay, until recently professor at Nashotah House, have renounced their orders and avowed their intention to enter the Roman communion. With priests whose submissions have formerly been made, these—if the reports are authentic—will make sixteen secessions from the priesthood since the last General Convention.

ORDER TAKEN FOR CONSECRATION OF REV. F. F. REESE.

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Frederick F. Reese, D.D., Bishop-elect of Georgia, as follows:

Time: Wednesday, May 20, 1908.

Place: Christ Church, Savannah, Ga.

Consecrators: The Bishop of Atlanta (presiding), the Bishop of Florida, the Bishop of Mississippi.

Presenters: The Bishop of Cuba, the Bishop Coadjutor of Southern Virginia.

Preacher: The Bishop of Tennessee.

Attending Presbyters: The Rev. Chas. H. Strong, D.D., the Rev. D. Watson Winn.

GOOD RESULTS OF NEW JERSEY MISSION WORK

THE MISSIONARY activities of St. Bernard's Church, Bernardsville (the Rev. T. A. Conover, rector), have resulted in the erection of another church within the parish bounds. The new building is on Mine Mount, three miles from the parish church, and is known as St. John's. It is a slightly stone structure, and the people are planning for a separate parochial existence. There are now chapels in the parish bearing the names of three evangelists: St. John, St. Luke, and St. Mark. A chapel at the parish school and a promising work at Far Hills are also in the care of the clergy, who, including the rector, now number four. It is hoped that the Far Hills work may develop into the chapel of St. Matthew.

ST. WILFRED'S CHURCH, Cramer Hill (the Rev. Roland Ringwalt, rector), is undertaking a promising mission work, in care thus far of a member of the local chapter of the Brotherhood of St. Andrew. A site has been bought and paid for. A parish house will first be built, in which Sunday services can also be held. The mission is to be known as St. Andrew's.

POISONED AT DIOCESAN COUNCIL.

THE SAD information is given that in connection with the diocesan council of Texas at Houston, during the second week in May, a considerable number of the persons present were painfully affected by ptomaine poisoning or in some similar manner. Mrs. Kinsolving, wife of the Bishop, was one of those first affected, but most of the members of the Council and the ladies accompanying them were more or less troubled.

REFUSED ONE THOUSAND DOLLARS.

A BEQUEST of \$1,000, offered to the Rev. Henry S. Dawson, missionary at St. Peter's Church, Canton, Ill., diocese of Quincy, on condition that he go over to the Church of Rome, has been declined by him.

UNIQUE HISTORY OF TRINITY PARISH, PRINCETON, N. J.

ON MAY 11th, 1833, at Princeton, N. J., the wardens and vestry of an inchoate organization formed themselves into a corporate body and the new parish was designated Trinity, in significant protest against the Unitarianism which was becoming conspicuous in other educated communities. The other seventy-five succeeding years have been those of uninterrupted religious and material progress, on which account the 10th and 11th of the current month were given up in that parish to the thankful recognition of the goodness of God, and to bringing to mind His help in the past as an encouragement for the future. The eleven communicants of 1833 have become (including non-residents on the roll) four hundred in 1908. One thousand and ten have been confirmed. The endowment of the parish in round numbers is \$100,000. The church itself, designed by the elder Upjohn, is an architectural gem. Such spiritual and temporal blessings demand special recognition on appropriate occasions, and the passage of three-fourths of a century is a conventional and convenient opportunity for a survey of the past. Accordingly on Sunday, the 10th, there were five religious services, all bearing upon the occasion. On Monday, the 11th, there was a continuation of the rector's historical sermon and a celebration of the Holy Communion at 11 o'clock. In the afternoon, at 4 o'clock, there were unveiled and dedicated three marble tablets, made from the original pulpit. Two of these contain the names of the first warden and vestry and of the successive rectors, with the periods of their service, and the third holds a simple but beautiful inscription of the sacred monogram IHS. These are placed in the vestibules of the nave. They were unveiled following a procession of the clergy down the nave, after which the Rev. Ralph B. Pomeroy gave a brief sketch of these gentlemen, who have long since passed away, in commemoration of their services. The Bishop of the diocese then made an address expressive of his pleasure over the past and his hope for the future. In the evening at 7:30 there was choral Evensong, and this was followed by a general reception to the congregation in the parish house. Bishop Scarborough and six clergy from outside the parish were in attendance at different periods during the commemoration exercises.

The history of Trinity parish is most interesting. The early settlement in the neighborhood of Princeton was by the Society of Friends, and whose ancient meeting-house yet stands. The establishment in the village, first of the college, especially instituted to afford a liberal education for, among others, candidates for the Presbyterian ministry, and the Presbyterian Church, might be supposed to create an atmosphere unfriendly to active interest in the Episcopal Church. On the contrary, the good sense and kindly feeling of both communions eliminated all friction from the very first. Distinguished professors in the theological seminary were among the original subscribers to the building fund, and at least one and possibly more officers of the Presbyterian Church held pews in Trinity, and in fact the primary congregation itself must have worshipped with the Presbyterians, so that the secession, due to preference for the Episcopal organization, was in a perfectly amicable spirit, whose friendliness is maintained to this day. Certainly nine and perhaps more of our Bishops were educated at one or the other of these great institutions. The theological seminary has had at least a hundred of our clergy among its students, and the university has had many more. These conditions are noted to show that Trinity is not in a hostile atmosphere, nor does it maintain an aggressive nor intolerant spirit. As a consequence of this Christian forbearance in a distinctly non-episcopal com-

munity it has constantly increased in numbers, expanded in resources, and grown in esteem.

In the parish itself special ecclesiastical interest attaches to the following facts: Bishop White, then in his eighty-seventh year, preached at the consecration of the first church building in 1834, whereby the congregation has a link with the earliest days of the American Church; the sons of four of Trinity's six rectors and the grandson (through a daughter) of another have become clergymen, two being Bishops (Hare and Peterkin); thirty of its lay readers have entered holy orders; a very considerable number of candidates, out of proportion to the congregation, have been ordained within the church itself; and of the thirty-four general musical compositions used during these commemorative exercises ten were composed by former organists or choirmasters of the parish, of which seven were by that accomplished musician, the late Alfred S. Baker, a son of the rector. As has been intimated, the present church is the second house of worship. The first, a commodious but much plainer structure, was outgrown, and on July 4, 1868, exactly thirty-four years from the laying of the first, the second cornerstone, that of the present building, was laid. This again has been outgrown and plans for its enlargement are now under consideration.

DEATHS AMONG THE CLERGY.

THE DEATHS among the clergy reported in this issue include those of the Rev. Dr. Pelham Williams, a priest of unusual distinction in New England and New York state; the Rev. W. E. Cooper, rector of St. Martin's, Toronto, Ont., who was one of the staff of THE LIVING CHURCH for literary reviews; the Rev. Wyllys Hall, D.D., an honored priest of the diocese of California; the Rev. Harry Cassil, long a worker as Archdeacon among the colored people of Georgia; the Rev. Robert G. Quennell, a member of the clergy staff of the Cathedral of St. John the Divine, New York City, and the Rev. John T. Magrath, a beloved and lately non-parochial priest of the diocese of Massachusetts.

THE REV. DR. PELHAM WILLIAMS died May 12th at his home in Greenbush, Scituate, Mass., aged 74 years. He was graduated from Harvard College in 1853, and was ordained by Bishop George Burgess of Maine in 1856. His first parish was with St. Philip's Church in Wicasset, Maine. He was called from that place in 1861 to the new parish of Trinity Church, Hartford, Conn. The parish had then thirty-four families, sixty communicants, and fifty Sunday school scholars. Dr. Williams resigned in 1863 and was succeeded by the Rev. Simon Greenleaf Fuller. While he was in Hartford, Mr. Williams was for a short time instructor in Trinity College, in which he received his master's degree in 1861. From that city he went to Boston, where he was assistant at the Church of the Advent, and after that was chaplain of Hobart College, Geneva, N. Y. From 1866 to 1877 he was rector of the Church of the Messiah, Boston, and from 1879 until 1887, rector of St. Barnabas', Troy, N. Y. Since the latter year, his health having been undermined, Dr. Williams has accepted no permanent work, but has assisted in the work of the Church wherever opportunity would admit. He received the degree of D.D. from Columbia in 1871. The funeral was held on the 14th inst., and the Rev. William F. Cheney of Dedham officiated with the Rev. Dr. William H. van Allen and the Rev. Augustus Prime of Brighton assisting. The burial was in the old ancestral burial place at Greenbush. On the following morning there was a requiem Celebration for the Rev. Dr. Williams at the Church of the Advent, Boston, the service being held under the auspices of the Catholic

Club, of which the deceased was a member. The sermon was preached by the Rev. Mr. Cheney and there was a large number of priests in attendance. Dr. Williams is survived by his wife, a son, and a daughter.

THE REV. WILLIAM E. COOPER had served the Church with distinction in Toronto, where he was known as one of the scholars of the Canadian Church. He was graduated at Trinity College, Toronto, in 1853, taking afterward successively the degrees of B.A., M.A., and B.D. with special honors. Ordained deacon in 1858 and priest in 1859 by the Bishop of Toronto, he was curate until 1864 at Holy Trinity in that city, then, until 1872, rector of Port Colborne, and from the latter date until 1889, senior assistant master at Trinity College School, Port Hope, being during a considerable part of that period also examiner in Hebrew at Trinity College. From 1889 until 1891 he was rector of St. George's, Grafton, and from 1891 until 1901 incumbent of Christ Church, Campbellport, and rural dean; and from 1901 until his death, rector of St. Martin's, Toronto.

THE REV. WYLLYS HALL, D.D., one of the most honored and respected priests of the diocese of California, entered into the rest of Paradise on April 30th. He had recently passed his seventieth birthday, and the end came peacefully and as the answer to his oft-repeated prayer. Dr. Hall was a graduate of Kenyon College, and was ordained deacon in 1861 by Bishop McIlvaine and priest in 1862 by Bishop Bedell. Before going to California he had charge as rector of churches in Youngstown and Piqua, Ohio; Ann Arbor and Marquette, Michigan. His first work in California was as rector of All Saints Church, Pasadena. There Mrs. Hall preceded him to the rest of Paradise. He went north soon after her death, and in 1898 or 1899 became rector of St. Paul's Church, San Rafael, where where he remained until 1906, when he resigned from the active ministry. Since then he has filled vacant pulpits as strength and opportunity allowed, but made his home in San Rafael, where came the end of his life. He was a well-read man of peculiarly sunny disposition; a man of deep thought and more than ordinary power as a preacher; a man of kindly wit; a poet of no mean ability. The burial service was said in St. Paul's Church, San Rafael, on Sunday, May 3d, the rector of the parish, the Rev. Ernest Bradley, officiating in the absence of the Bishop, being assisted by the Rev. Dr. Clappett and the Rev. Cecil M. Marrack of San Francisco.

THE REV. HARRY CASSIL, vicar of Hawkinsville, Ga., entered into rest May 9th, at the age of 71 years. "Father Harry," as he was affectionately called by his intimate friends, was one of the oldest priests of the diocese, having been connected with it since 1887. He was for several years Archdeacon in charge of the colored missions, but upon the division of the diocese was placed in charge of Hawkinsville and adjacent missions. For several years he had been in failing health, but his departure was sudden and caused by heart failure. During his active years he was unflinching in his zeal and indefatigable in his many journeyings to the scattered missions under his care. In his early years he was an officer of Confederate cavalry. At the close of the war he engaged in journalism and was connected with the daily press at Indianapolis. Later he sought holy orders and became a most loyal, devoted, and energetic priest. Mr. Cassil was ordered deacon in 1885 and priest the following year, by Bishop Gregg. Previous to becoming Archdeacon of Savannah he served at Calvert, San Angelo, Brownwood, and Fort Worth, Texas.

THE REV. ROBERT GEORGE QUENNEL passed away at his residence in New York on Thursday, May 7th. For several years he was rector of Christ Church, Binghamton, and

afterwards became a member of the clergy attached to the Cathedral of St. John the Divine.

THE REV. JOHN THOMAS MAGRATH of the diocese of Massachusetts died at a private hospital in Boston on the morning of May 11th, after an operation. He was 66 years of age, and for some weeks before his death had been rendering valuable assistance at Trinity Church. He was a native of Gardiner, Maine, whither his body was taken subsequent to his funeral at Trinity Church on the afternoon of May 14th. He was ordained deacon in 1865 by Bishop Burgess, and priest in 1866 by Bishop Randall. For a number of years Mr. Magrath was rector of Christ Church, Hyde Park, where he was greatly beloved; and later he was in charge of the Church of the Holy Spirit at Mattapan. Of late years he has been unattached and made his home in Cambridge, this last winter moving into Boston. He is survived by a wife, two daughters, and one son, Dr. George B. Magrath, medical examiner for Suffolk county. At his funeral there was a large number of mourners present, including many of his old parishioners at Hyde Park. The services were conducted by Bishop Lawrence, assisted by the Rev. Dr. Mann, rector of the parish. The music was furnished by a choir of clergy, who occupied the choir stalls. There were many beautiful flowers.

PROSPECTIVE PAROCHIAL IMPROVEMENTS.

GRACE CHURCH, Norwalk, Conn. (the Rev. James Benton Werner, rector), has secured a valuable lot, and, in the near future, will erect a parish hall. It will be 30 feet wide by 70 feet long. There will be a stage at one end, kitchen, dressing rooms, a room for the exclusive use of the boys of the parish, and accommodations for all the guilds.

PLANS are now being drawn for the erection of a new church edifice for the congregation of St. Philip's Church, St. Louis (the Rev. William Elmer, rector), at Union and Maple Avenues. The lot already owned by St. Philip's parish is exceptionally large and the new church will be surrounded with lawns and trees, prettily landscaped.

GIFTS, MEMORIALS, AND BEQUESTS.

MRS. MARTHA C. PIERCE, of Bridgeport, Conn., who died recently, made several bequests for Church purposes. Five hundred dollars is given to Christ Church, Norwich, unconditionally, and a further bequest of \$2,500 "to be expended by the wardens and vestry of Christ Church in the purchase and placing of a stained glass window of three lights, in the eastern end of the chancel." The window is to be a memorial to William Bentley Pierce. The sum of \$500 is bequeathed to the Domestic and Foreign Missionary Society; \$500 to the Diocesan Missionary Society of Connecticut; \$1,000 to the Bishop Coadjutor of Albany, who was a former rector of Christ Church.

ST. SIMEON'S CHURCH, Wildwood, N. J., has been the recipient of a number of memorial gifts, among them a lectern Bible, two alms basons, a litany desk, a Bishop's chair and clergy sedilia, and oak hymn boards.

TRINITY CHURCH, Moorestown, N. J., has received two legacies through the wills of deceased communicants, one of \$2,100 from William Horton, and one of \$1,200 from H. W. Doughton.

CHRIST CHURCH, Bordentown, N. J., has received from St. Clement's, Philadelphia, seven sanctuary lamps.

A MURAL TABLET was recently consecrated in Grace Church, Anniston, Ala., in memory of Alfred L. Tyler, for many years senior warden of the parish.

A HYMN TABLET has recently been placed in Christ Church, Rochester, N. Y., by Mr. and Mrs. Frank H. Petty in memory of their son, Frank Walter Petty, who was for many years a chorister in the parish. The tablet is of wrought iron, the work of Gorham, and is suitably inscribed.

THE CHILDREN'S Altar Guild of St. Alban's Church, Silver Creek, N. Y., has presented the church with a very handsome pair of candelabra and a brass receiving bason.

BY THE WILL of Mrs. Sara Sturdy of Niagara Falls, N. Y., probated by Mr. William L. Marcy of Buffalo, executor, \$15,000 is given to the rector, wardens, and vestrymen of St. Peter's Church, Niagara Falls, with which to build a chapel at Echota. Among other bequests is one of \$1,000 to the Rev. P. W. Mosher, rector of St. Peter's Church, Niagara Falls, N. Y.

ALL SAINTS' CHURCH, St. Louis (colored) has received two gifts: A sterling silver Communion service, handsome in design and workmanship, was presented by members of the congregation; and an elegant altar desk from the rector (the Rev. C. M. C. Mason), as a memorial of his father and mother, representing the amount he has received in marriage fees for the past six or eight months.

THE REV. ALBERT CRABTREE, rector of St. John's mission at Mansfield, Mass., has announced the receipt of a gift of \$500 toward the building fund for a new edifice. The name of the donor is withheld. Operations on the new chapel will soon be begun.

WORK has been started upon the new sanctuary and altar at St. Clement's Church, Philadelphia, and when completed they will be a fitting memorial to the late much-loved rector, the Rev. Father Moffett. It is hoped that the work will be done in time to have the dedication on St. Clement's day, November 23d. It will cost about \$13,000.

WRIT OF CERTIORARI GRANTED REV. W. S. CHASE.

REV. WILLIAM SHEAFE CHASE, rector of Christ Church, Bedford Avenue, Brooklyn, who was adjudged guilty of contempt of court in March last by Judge Marean, has applied for a writ of *certiorari* to review the proceedings under which he was found guilty. The writ was granted by Judge Dickey in the Appellate Division of the Supreme Court, no date being set for the review. The court proceedings which involved Mr. Chase grew out of a temporary injunction granted by Judge Marean in the case of Fox & Brill, proprietors of several moving picture shows. The firm alleged that they had been interfered with in the conduct of their business and obtained from Judge Marean a temporary injunction restraining the police from further interference until the matter could be heard on argument. It appears that Mr. Chase understood the injunction to be a permanent order, and being much interested in closing moving picture and other shows which were open on Sundays, submitted to an interview by a newspaper reporter for a Manhattan publication, in the course of which he criticised the distinguished jurist for granting what he supposed was a temporary injunction. Following the publication of the interview, Judge Marean sent for the reporter and took his affidavit and shortly thereafter Mr. Chase was summoned to court to answer to the charge of contempt. During the trial, it is alleged, the court refused to hear argument of counsel, catechized the witness on questions of ethics, admitted in evidence comments made by the relator subsequent to the publication of the interview, and placed the burden of proof upon the defendant. The defendant through his counsel says that his legal rights were contravened and that his work in the parish is impeded by the moral effect of the decision.

A NOTABLE CONFIRMATION CLASS.

A CLASS of thirty-six was confirmed at All Saints' Church, Portsmouth, Ohio, on April 28th. It contained eight deaf mutes, four men and four women; a larger number, the Bishop said, than he had ever before confirmed at one time. This was mainly the result of the labors of the Rev. A. W. Mann, deaf-mute missionary of the Middle West. They were strangers to the Church, and were all baptized by him on the evening before their confirmation. Of the male members 12, and of the female members 12, were adults. The early connections of most of these were with the Presbyterian, Methodist, Baptist, and Roman Catholic Churches. Fourteen of them were baptized at Easter and on days following.

WORK OF THE WOMAN'S AUXILIARY.

ABOUT two hundred delegates attended the last meeting for the season of the Buffalo district of the Woman's Auxiliary at St. Thomas' Church, Buffalo, Tuesday, May 12th, Mrs. W. Bowen Moore in the chair. The Rev. E. M. Duff, rector of the parish, made the address of welcome; Mrs. William D. Walker commended the Auxiliary on its splendid record of work for the year, and Miss Starr made an address on the work in Hankow, China. Mrs. Thomas B. Berry spoke on the Missions Study Class. Mrs. Harrison Blake reported on box-work; Mrs. J. Langley on the Comfort Club, and details of the Junior work of the year were given by Mrs. G. G. Morrill. Mrs. E. W. Hill read the secretary's report.

A MEETING of Rochester (N. Y.) district of the Woman's Auxiliary was held on Thursday, May 7th, in St. George's Church, Charlotte. Mrs. Butler Crittenden presided. The meeting was addressed by Deaconess Goodwin, secretary of the Students' Missionary Volunteer Movement, who spoke first of her observations of the work done amongst the poor mountain whites of Virginia and then of the special work of the Juniors with a view to encouraging them to enter the mission fields of the Church.

SESSION OF OHIO VALLEY SUNDAY SCHOOL INSTITUTE.

THE ABOVE-NAMED institute held its spring session in St. Luke's Church, Wheeling, W. Va., on Tuesday, May 12th. Thirty-five delegates were present, representing nine schools in the dioceses of West Virginia and Ohio. After the customary religious exercises the Institute was organized and the Rev. W. P. Chrisman was re-elected president. Mr. S. R. Martin was re-elected secretary and treasurer. The Rev. L. W. S. Stryker of St. Matthew's Church, Wheeling, spoke on "The Prayer Book and the Bible in the Sunday School." The Rev. P. N. MacDonald read an interesting paper on "The Relation of Doctrine and Ethics in Sunday School Work." The discussion of "Methods Used to Insure Attendance" was participated in by delegates from the different schools.

The school at Sistersville, which disbanded last fall, has been reorganized and shows a good record. St. Paul's, Martin's Ferry, Ohio, was admitted into the Institute.

NEW YORK DEPARTMENT COUNCIL.

THE DATE of the Second Department Missionary Council, comprising the dioceses within New York and New Jersey, is changed from October 14th to November 4th, in order not to conflict with the date of the National Brotherhood Convention to be held in Milwaukee, beginning on the former date. Notice to this effect is given by the Bishop of Albany, as convener of that Council.

CHURCH CORNERSTONE LAID AT FRANKLIN, MASS.

THE CORNERSTONE of the new St. John's Church, Franklin, Mass. (the Rev. Guy W. Miner, rector), was laid on the afternoon of Saturday, May 16th, in the presence of a large number of clergy and laity. Bishop Lawrence, because of a slight cold, was unable to be present, and his place was filled by Bishop Jaggard, assisted by Archdeacon Babcock.

Following the cornerstone ceremonial, the Bishop confirmed a number of candidates, this ceremony taking place out of doors. The Bishop made the usual address and there were remarks also from the Archdeacon and from the rector.

IN MEMORY OF BISHOP COLEMAN.

THE RECTOR of St. Thomas' Church, Glassboro, N. J., who is building a new church, to be known as the chapel of the Good Shepherd, at Pitman Grove, N. J., has announced that the chancel will be built as a memorial of Bishop Coleman, who first read service in Mullica Hill, which is in the parish bounds, and was afterward a frequent visitor to the parish church. Pitman Grove is a rapidly growing summer resort near Camden, with a winter population also steadily increasing. Funds for the Bishop Coleman memorial are received by the Rev. C. B. Dubell, Glassboro.

IN HONOR OF THE PEACE CONFERENCE.

THE Transatlantic Society of America tendered the many notable delegates and visitors to the Peace Conference, which was in session for several days the past week, in Philadelphia, a reception at Bryn Mawr College on Saturday, May 16th. The visitors were received by Bishop Coadjutor Mackay-Smith, the president of the Society, aided by a number of other influential and well-known Churchmen and women.

GENEROUS DONATIONS TO ST. BARTHOLOMEW'S, PHILADELPHIA.

THE REV. EDGAR COPE, Dean of the North Philadelphia Convocation, reports having just received \$10,000 from anonymous donors toward the building fund of St. Bartholomew's new church at Twenty-fifth Street and Le-

FIT THE GROCER**Wife Made the Suggestion**

A grocer has excellent opportunity to know the effects of special foods on his customers. A Cleveland grocer has a long list of customers that have been helped in health by leaving off coffee and using Postum Food Coffee.

He says, regarding his own experience: "Two years ago I had been drinking coffee and must say that I was almost wrecked in my nerves.

"Particularly in the morning I was so irritable and upset that I could hardly wait until the coffee was served, and then I had no appetite for breakfast and did not feel like attending to my store duties.

"One day my wife suggested that inasmuch as I was selling so much Postum there must be some merit in it and suggested that we try it. I took home a package and she prepared it according to directions. The result was a very happy one. My nervousness gradually disappeared and to-day I am all right. I would advise everyone affected in any way with nervousness or stomach troubles, to leave off coffee and use Postum Food Coffee." "There's a Reason." Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest,

SEVERE HEMORRHOIDS

Sores, and Itching Eczema—Doctor Thought an Operation Necessary
CUTICURA'S EFFICACY PROVEN

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"A glance at the Table of Contents will show what a wide range of topics is covered, yet all these topics are very interesting, and many of them are of the very first importance.

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"While the honest effort to be impartial and fair is evident, there is no ambiguity nor cowardice as to what the author believes to be the truth, both in doctrine and in history. In the main, I judge that his statements and opinions will be generally recognized as those which all Catholic-minded readers can readily and safely accept. And in instances where they may not altogether agree with him his views will, I think, be found to be quite compatible with the proper latitude allowed by the Church, as to things not essential.

"Much of the dissent and confusion of the spiritual world to-day, may be attributed to ignorance and consequent prejudice. Any attempt, therefore, to dispel this ignorance, and to furnish reliable information concerning the tenets of Christianity, and the history of the Catholic Church, ought to be gladly and even thankfully received.

"The work before us is an earnest and reliable effort in that direction, and is thus entitled to a hearty God-speed from all that desire the consummation of the Divine will, as to the unity and salvation of the children of men.

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height Avenue, which will enable the work to be started very shortly, about \$10,000 having been already in hand.

SUDDEN DEATH OF MRS. H. L. DUHRING.

A TELEGRAM to THE LIVING CHURCH from Philadelphia announces the death of Carrie Bryant, wife of the Rev. H. L. Duhring, D.D., who passed away suddenly at Island Heights, N. J., on Saturday, May 16th. Interment will be made at Chestnut Hill on May 20th, the Rev. Dr. Harris, rector of St. Paul's, and the Rev. Edward Hill of All Saints' officiating.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.
Session of the Junior Clericus.

THE JUNIOR CLERICUS met recently at South Norwalk, the guests of the rector, the Rev. H. A. Linwood Sadler. A paper on "The Church and the World" was read by Prof. C. M. Miller, Ph.D., of Columbia University.

DULUTH.

J. D. MORRISON, D.D., LL.D., Bishop.
Bereavement of the Rev. James Johnstone.

THE INFANT SON of the Rev. J. M. Johnstone, rector of White Earth, Minn., died on Sunday, May 3d. The burial took place on May 5th at St. Columba's Church, the rector of Detroit, the Rev. A. E. Bruce, officiating.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.
Transfer of Ecclesiastical Authority.

THE BISHOP has authorized the Standing Committee to act as the ecclesiastical authority from May 13th through the period of his absence from the country. The president is Dean W. T. Capers, Lexington.

MARQUETTE.

G. MOTT WILLIAMS, D.D., Bishop.
Church Extension in the Copper Range—Corporate Communion.

MONEY has been pledged in the mining towns along the Copper Range railway to support of clergyman, and it is hoped that work will be started in that circuit soon.

AT TRINITY CHURCH, Houghton, at 7 A. M., May 8th, on the occasion of a visitation by the Bishop, there was a celebration of the Holy Communion, at which all who were able of those confirmed in the parish during Bishop Williams' episcopate, as well as the members of the new confirmation class, made their communions. Almost one hundred and fifty persons received.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.
Institution of Rector at Waltham—Contributions of Christ Church, Hyde Park, to the Ministry.

THE REV. HENRY M. SAVILLE was formally instituted as rector of the Church of the Ascension, Waltham, on the morning of Sunday, May 17th. Archdeacon Samuel G. Babcock officiated and preached the sermon. He was assisted by the Rev. J. Neville Thompson of St. Andrew's School at Concord, N. H. There was a special musical programme under the direction of Albert L. Walker, organist and choirmaster.

THE REV. HENRY ERNEST EDENBORG of Hyde Park, Mass., who was ordained deacon on May 14th, at Christ Church, in that city, is the fifth candidate to enter the priesthood from Christ Church. The others were the Rev. Herman Page of St. Paul's Church, Chicago; the Rev. Albert E. Clattenburg of St. Chrysostom's Church, Wollaston; the Rev.

George Eliot, now settled over a Canadian parish, and the Rev. William M. Partridge, at present rector of St. Michael's Church, Marblehead.

MILWAUKEE.

WM. WALTER WEBB, D.D., Bishop.
Patronal Festival of St. John's Military Academy—New Members Placed on the Standing Committee—Mass Meeting for Men.

THE PATRONAL festival of St. John's Military Academy was observed on May 6th with the usual two celebrations of the Holy Eucharist and special Evensong. On the afternoon of the Third Sunday after Easter the president baptized a class of over a dozen. As frequently happens at the school, a number of those baptized had known nothing of the teachings of the Church until going to St. John's.

THE BISHOP has named the Rev. Arthur Piper, D.D., of Racine, and Mr. Johnson Ogden of St. Paul's Church, Milwaukee, as members of the Standing Committee in place of Bishop Robinson and Mr. E. P. Brockway, removed from the diocese. Bishop Robinson is succeeded in the presidency of the Standing Committee by the Rev. William Austin Smith, rector of St. Paul's Church, Milwaukee, who was chosen to that position at a meeting of the Standing Committee last Monday.

THERE HAS BEEN arranged by the Local Assembly of the Brotherhood of St. Andrew a service and mass meeting for men to be held at All Saints' Cathedral on Wednesday evening of next week, the eve of Ascension Day, at 8 o'clock. A party of laymen will be in attendance and will assist in laying the spiritual foundation for the approaching national convention of the Brotherhood. Dean Delany will preside. The chief address will be given by James L. Houghteling of Chicago on the subject, Our Patron Saint. Other Chicago laymen will give addresses, following

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For dinner in the evening use meat and one or two vegetables. Leave out the fancy desserts. Never over-eat. Better a little less than too much.

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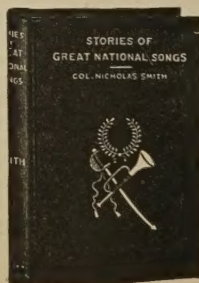
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land, France, Germany, and Spain. This volume should be placed upon the shelves of every American library in order that future generations may be made familiar not only with the exquisite airs themselves, but also with the circumstances under which they are produced.—*Atlanta (Ga.) Constitution.*

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a short and bright service. The attendance of men in general, from without as well as from within the Brotherhood, is invited.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.
St. Barnabas' Church, Mantua, Free from Debt—Vested Choir Instituted.

ST. BARNABAS' CHURCH, Mantua, has paid off the debt on its parish building and is now undertaking the work of completing, decorating, and furnishing the interior. The Rev. Thomas H. Gordon is in charge.

A VESTED CHOIR has been introduced at St. Mark's Church, Pleasantville, and a professional cross has been given by the members of the Altar Society.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.
New Chaplain Elected for Philadelphia B. S. A.—Other Notes of Interest.

OWING to the removal from the diocese of the Rev. Francis Steinmetz, he has resigned the office of chaplain of the Philadelphia Local Assembly of the Brotherhood of St. Andrew, which has a membership of about 1,500 men and boys. The Rev. Edwin S. Carson, rector of the Memorial Church of St. Paul, Fifteenth and Porter Streets, has been elected to fill the vacancy. Mr. Steinmetz enters upon his duties as rector of Christ Church, Norfolk, Va., June 1st.

AT THE Church of the Ascension, Broad and South Streets, Philadelphia, the plan of having a visiting preacher every Sunday night has been carried out since early last fall with excellent results, and has proven helpful to both rector and people. At the services on Ascension Day special efforts are being put forth to increase the endowment fund, which now amounts to \$13,000.

THE AMOUNT of the offerings from some forty churches, taken on Good Friday in behalf of St. Augustine's mission for colored people, amounts to over \$1,000, with over eighty churches to be heard from.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.
J. N. MCCORMICK, D.D., Bp. Coadj.
Progress of Trinity Church, Marshall—Personal.

TRINITY CHURCH, Marshall, is making marked progress under the rectorate of the Rev. Frederick Hewitt. At the last meeting of the vestry it was reported that all debts upon the church and rectory are now paid and that only \$1,900 is left of the debt incurred three years ago in erecting the \$5,000 parish house. A resolution has been unanimously passed increasing the rector's salary from \$1,200 to \$1,500 a year. Plans are now

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KEMPER HALL, Kenosha, Wis.

A School for Girls under the care of the Sisters of St. Mary. The thirty-eighth year opened September 25, 1907. References: Rt. Rev. W. V. Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address THE MOTHER SUPERIOR.

under way to pay off the remaining indebtedness on the parish house.

MR. PHELPS COWAN, formerly in charge of the Cathedral choir at Chicago, has been chosen to take charge of the choir work as organist and choirmaster at the pro-Cathedral, Grand Rapids.

CANADA.

Interesting General and Parochial Items from Our Sister Church.

Diocese of Toronto.

THE CORNERSTONE of the new church (St. Joseph's) at Hastings, was laid May 11th. A number of the clergy and laity were present, and the Rt. Rev. Dr. Reeve, Assistant Bishop of Toronto. The stone was laid by Mr. Henry Johnston of Hastings. The Rev. William Burns is rector of the parish.—THERE WAS a large audience present in St. James' Cathedral, Toronto, May 1st, when Sir Frederic Bridge, organist of Westminster Abbey, gave an address on "Cathedral Music in England During the Past Three Centuries." The choir rendered the musical illustrations of the famous organists's lecture with fine effect. The University of Toronto conferred the degree of Mus. Doc. upon him on the afternoon of the same day.—ONE of the oldest churches in Ontario, St. George's, Grafton, has been burned down. It was built sixty-four years ago. Unfortunately the loss is not nearly covered by insurance.

Diocese of Quebec.

BISHOP DUNN sails for England, May 15th. The clergy of the diocese will make appeals in all the parishes for missions in the Northwest, May 24th, and collections for the purpose will be taken up the following week, the Sunday after Ascension. A house-to-house collection is also to be made on behalf of mission work, both foreign and domestic, throughout the diocese.

Diocese of Niagara.

THE SOLDIERS' burying ground at Stony Creek was consecrated by Bishop Du Moulin, May 3d.

Diocese of Huron.

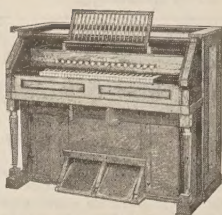
MUCH INTEREST was felt in the meeting of the Kent rural deanery, May 12th and 13th. The recent appointments of three new rectors to parishes in the deanery gave promise of a fresh element in discussion.—THE MEETING of the Waterloo deanery, to be held in St. John's Church, Berlin, May 18th, has a very attractive programme, and the Woman's Auxiliary of the deanery holds a meeting at the same time in Berlin. A Quiet Hour was arranged for the afternoon and a missionary meeting in the evening, making a very full day.—A CONFERENCE will be held in Huron College, May 25th, to which both clergy and laity are invited. Synod opens on the 26th.

Diocese of Rupert's Land.

THE MISSION congregation, forming part of St. James' parish, Winnipeg, recently organized, proposes to have a church, to be known as St. Margaret's, built as soon as possible, and the necessary steps have been taken.—THE CHANCELLORSHIP of the University of Manitoba, vacant for several years, since the death of Archbishop Machray, has been filled by the appointment of Archbishop Matheson. The appointment is made by the Provincial Cabinet.

Diocese of Toronto.

THE FAREWELL meeting, for the delegates who will represent the diocese at the Pan-Anglican Congress, held in the St. Luke's parish house, Toronto, was attended by a large number of Churchmen, who gave Archbishop Sweatman and three of those who will accompany him to England a hearty send-off.



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MUSIC.

[Continued from Page 114.]

tences, "Man that is born," and "I heard a voice," were sung to Dr. Cutler's service in G minor, which was then used for the first time. The gallery organ, which at this time seems to have been more of a hindrance than a help to the choir, was used only for the opening voluntary. At the close of the service there was a silent procession down the church. Great changes have taken place since then! The funeral of Dr. Dix was one of the most impressive services ever held in New York. There was a great concourse of clergy, and as large a congregation as the church would hold, notwithstanding the fact that many people thought that it would be useless to try to gain admittance, and therefore stayed away.

An account of the music has already been given in this paper. One of the most striking features of the service was Palestrina's anthem, "Like as the hart," which was sung unaccompanied, after a single rehearsal, from a manuscript arrangement by Dr. Messiter. It is an extremely difficult composition, and considering its brief preparation by the choristers, the performance was commendable.

It appears that Dr. Dix had made a special request some years ago that this anthem should be used at his obsequies.

Another feature of the service was the singing of Hymn 512, "Rise, my soul," in its complete form of four stanzas, as a retrocessional. Why the vicar of Twyford's beautiful hymn has been so mercilessly "cut" by our hymnal authorities is rather difficult to understand. The omitted stanzas are wanting in hymnals, and we give them below:

- 2 Rivers to the ocean run,
Nor stay in all their course;
Fire, ascending, seeks the sun;
Both speed them to their source;
So a soul, that's born of God,
Pants to view His glorious Face,
Upward tends to His abode,
To rest in His embrace.
- 3 Fly me, riches! fly me, cares!
Whilst I that coast explore;
Flattering world! with all thy snares,
Solicit me no more!
Pilgrims fix not here their home;
Strangers tarry but a night;
When the last dear morn is come,
They'll rise to joyful light.

This hymn by Seagrave appeared in *Hymns for Christian Worship* in 1742. Again in Sedgwick's reprint of Seagrave's *Hymns*, in 1860. Three stanzas were included in Whitefield's *Hymns for Social Worship*, in 1753. We do not know of any modern collection of hymns in which the second and third stanzas are not omitted. At Dr. Dix's funeral the words and music (arranged from Beethoven by Dr. Edward Hodges) were printed on slips of paper and furnished for choir and congregation.

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Exhaustive tests have proved the device to be all that is claimed for it. It is practically invisible, able to serve any number of deaf people in every and any part of the building, has great power in sound transmission, enabling even the deafest person to hear the entire service with great clearness, is easily installed, does not mar the edifice in any way, is always in order, needs no supervision, and finally is so reasonable in cost that any church or the members thereof can afford it. We are willing to make a free trial installation, under certain conditions, in any church in the country, and pastors, church officers, and others interested are invited to write for full particulars. Stolz Church Electrophone Co., 937 Stewart Bldg., Chicago.

A CATHOLIC ATLAS

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